

Volume 149

NOVEMBER 1951

Number 9

EDUCATION

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE



Photo by U. S. Army

U. S. Army Chaplain Emanuel Carlsen conducting a church service at the front line in Korea. In the distance a bomb has just made a direct hit.

In This Issue

EVANGELISM IN THE JAPANESE ALPS

By William Axling



Iloilo Hospital, Iloilo, Philippine Islands

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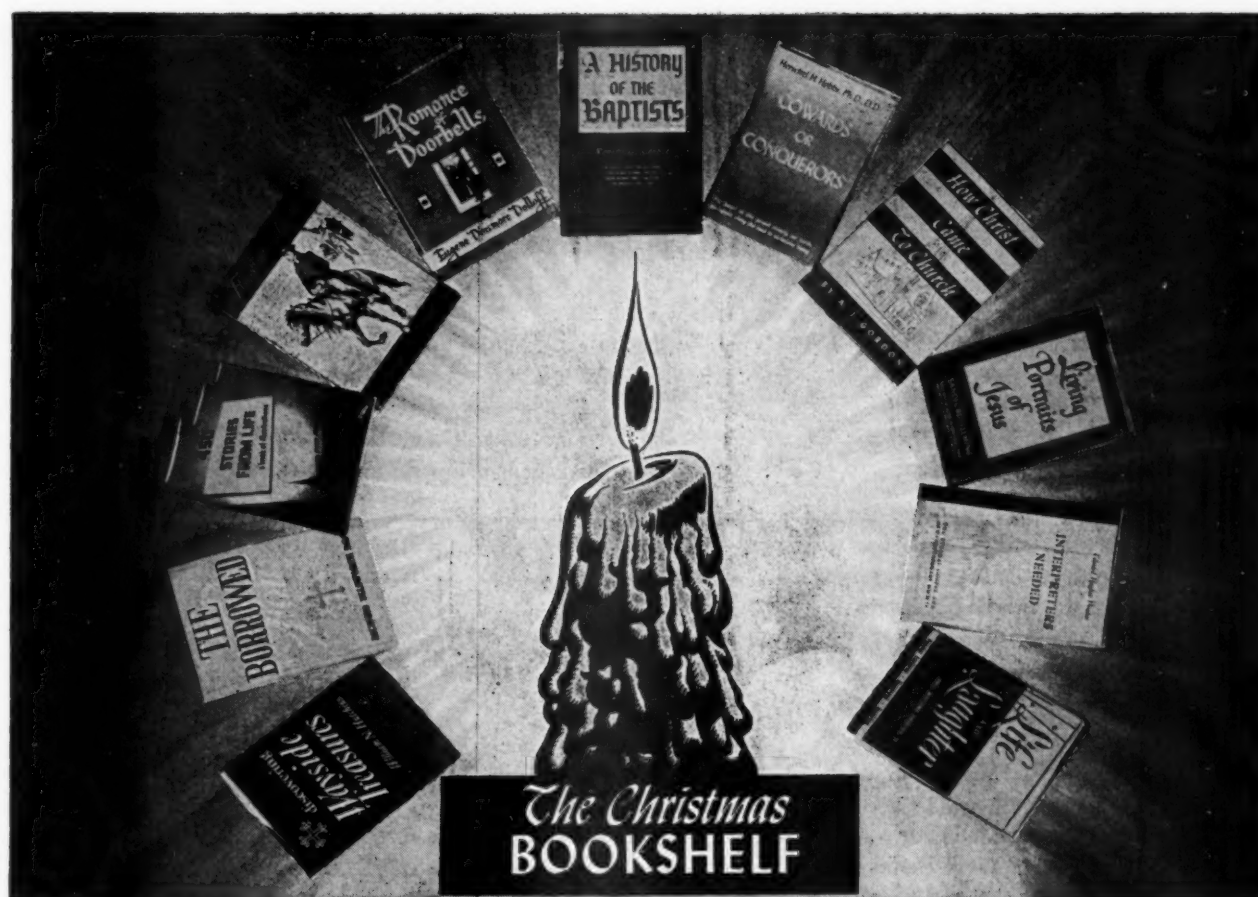
ANNUITIES—*A way to Give and to Receive*—Jesse R. Wilson, Home Secretary, American Baptist Foreign Mission Society

YOUR WILL—Forrest Smith, Treasurer, American Baptist Foreign Mission Society

BUILDING TOMORROW'S WORLD—Regarding both wills and annuities—Annie E. Root, Treasurer, Woman's American Baptist Foreign Mission Society.

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THE QUIZ COLUMN NOVEMBER

NOTE:—Questions are taken from all pages and occasionally advertisements.

1. Who is Edidio Vagnozzi?
2. What is famed for its temples of gold and red lacquer?
3. What country's population is estimated to be 25% communist?
4. Who served as a missionary at Namkham, Burma, 1903 to 1920?
5. What will mean the extinction of the humanity in man?
6. What preacher is a converted Roman Catholic priest?
7. What is built upon our faith that peace is possible?
8. What happens to unsigned letters in most editorial offices?
9. Who went to Germany to study in German universities?

Note that this contest began with the June issue, 1951, is completed with the issue of May, 1952, and is open only to subscribers.

10. Who prayed to please allow her to go to school in Kavali?
11. Who would welcome a war between Russia and the United States?
12. What is today the most horribly devastated land on earth?
13. Who was educated at Sevens College, Columbia, Mo.?
14. What has intrinsically a sounder value than the dollar?
15. Who is now in his 87th year?
16. What is the world's finest monument of Gothic architecture?
17. How many names were written as a beginning in our Tither's League?
18. What should easily be attained with your help?

Rules for 1951-1952

FOR correct answers to every question (180 questions) in all issues, September to May inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

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Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

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MISSIONS

An International Baptist Magazine

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For subscription rates see page 515

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No. 9

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There Must Be Another Way

CARTOON NUMBER 183 BY CHARLES A. WELLS



EVEN after all the reasons cited to justify the defensive war in Korea are surveyed and accepted without mental reservation, we nevertheless still face the stark, unavoidable fact that *the people we set out to defend against aggression have suffered the most and have lost the most.* Korea has been totally destroyed. During the past year between two and three million Korean civilians have been killed by the ravages of war. We deceive nobody but ourselves when we imagine that there is any meaning to freedom when such an effort leaves behind it nothing but hunger, suffering, poverty, despair, and death.

When will our world awaken to the fact that has been made so clear that there is no defense and no security in modern war? As General Douglas MacArthur said, and he ought to know, "War is now inherently a failure," because of war's vast expansion in destructibility. We must find other means to meet and solve the issues that create wars and which cannot be solved by more wars. The very nature of the problem demands that the means must be found in the realm of the moral and spiritual.

This is the great challenge of our time to the Christian church.—
CHARLES A. WELLS.

MISSIONS

The Circulation Trend Continues Upward

Thus far the current year which began May 1, 1951, has registered a modest but steady upward trend in the circulation of MISSIONS. All five months, May, June, July, August, September, have recorded subscription gains.

August, a month when many Americans are on vacation and do not take time out for reading, produced 1,828 subscriptions, as compared with 1,794 in August, 1950, a net gain of 34 for the month.

September did much better, producing 2,779 subscriptions as compared with 2,568 in September, 1950, a net gain of 211 for September.

(Continued on following page)

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Total circulation is now 42,609 and the printing run of this issue is 44,000 copies.

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WHO'S WHO

In This Issue

• **VIEDA H. (MRS. GEORGE H.) ARMACOST** is Chairman of the Love Gift Committee of the National Council of American Baptist Women, and wife of the President of Redlands University, Redlands, Cal.

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(Continued from preceding page)

• **WILLIAM AXLING** is a missionary of the American Baptist Foreign Mission Society in Japan, in service since 1901. Now long past the retirement age, he is on special evangelistic service in Japan.

• **ISAAC HIGGINBOTHAM** is Executive Secretary of the Massachusetts Baptist State Convention. He succeeded the late Dr. Hugh A. Heath in 1940.

• **ALICE O. JORGENSEN, R.N.**, is a missionary nurse, serving the Woman's American Baptist Foreign Mission Society in Belgian Congo since 1928.

• **ARTHUR L. SANFORD** is a missionary of the American Baptist Foreign

THEY WANT A FOURTH VISIT!

From Little Rock, Ark. came this tribute. "When a man has brought a program to a church like ours, with the varied interests of nearly 3,000 members, and they want him for a fourth visit, it must be good! The feeling this time was that your messages, your material, your information dug deeper than ever and the spiritual tone was even higher. Do not forget us in your future plans." — *Rev. W. O. Vaught, Immanuel Baptist Church, Little Rock, Ark.*



He draws as he speaks

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Mission Society, in service in Bengal-Orissa since 1946.

• **HAZEL F. SHANK** is Foreign Secretary of the Women's American Baptist Foreign Mission Society, with administrative responsibility for the mission fields in Burma, Assam, South India, and Bengal-Orissa.

• **GUSTAV A. SWORD** is a missionary of the American Baptist Foreign Mission Society, in service in Burma since 1921. He was evacuated during the Japanese occupation in 1942 and returned to Burma in 1946.

• **GERTRUDE M. WATERMAN** is a missionary of the Woman's American Baptist Foreign Mission Society, in service in Japan since 1939.

Student Government At Franklin College

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The Student Council at Franklin College last year

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LETTERS

From the Editor's Mail Bag

Your editorial, "Baptists Were Conspicuous by Their Absence", contains the most important sentence that I have read in any Baptist publication in the past ten years. You say, "Baptists will not agree to organic church union." If those eight words could get into the thinking of our people on the local church level, all misunderstanding about Baptist entrance into the World Council of Churches and into the National Council of Churches, would vanish as rapidly as the morning fog that is chased away by the rising sun. There is a fear abroad in the hearts and minds of pastors and congregations that our national leaders are leading us into organic church union with the purpose of forming a Union Protestant Church. If this fear could

be dispelled there would be a new upward surge of loyalty and support not seen nor felt for several decades. So I thank MISSIONS for a clear and concise statement on an issue badly misunderstood.—Chaplain William B. Hill, McChord Air Force Base, Tacoma, Wash.

To your superb report of the Buffalo Convention in the June issue of MISSIONS may I respectfully suggest a slight correction? On page 351 you state, "Prof. Barnas Sears then of Newton Theological Seminary 117 years ago went to Germany on a lecture tour." The fact, however, is that Prof. Sears was a professor in the Hamilton Literary and Theological Institution and was not at Newton. He went to Germany not on a lecture tour but to study in German universities, and incidentally to inquire into religious conditions in Germany at the request of the American Baptist Missionary Union.—Orrin R. Judd, Brooklyn, N. Y.

NOTE—To reader Judd thanks for correcting an unfortunate error in reporting American Baptist missionary history.—Ed.

There has been considerable comment about Reserve Chaplains being called back to active duty in the armed forces because not enough younger ministers are volunteering as chaplains. . . . This is a regrettable situation and some soul searching is in order. There are many young ministers who were in the theological seminaries during the war and who thus escaped the draft. They have a definite responsibility now. I have asked some of these men why they do not join the chaplaincy reserves and the only comment I have heard is that they are waiting until things get worse. Some are hiding behind a semi-pacifist cloak. . . . I wonder how they feel when they see young men in their churches going into service while they wrap themselves in the cloak of a doubtful philosophy. . . . I am a little impatient with the "business as usual" attitude which I observe. It is not uncommon to hear church services on the radio or in

churches in which the pastor does not mention the men who are defending their liberties! I hope you will print this letter for I want to say these things where men will have a chance to talk back, and I also want to point the situation up to laymen who will also wish to do some thinking about

Your editorial, "Something Was Missing," is certainly an accurate summary of the mood of the recent Buffalo Convention of American Baptists. However, I marvel at your being puzzled by the absence of "an exhilarating enthusiasm, a deep under current of urgency" on the part of the delegates. The reason for this is that the Buffalo Convention reached the climax of a trend of the past few years to make the Convention largely promotional and to regard the delegates as an audience to be entertained, inspired, and educated. This should be only a partial

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purpose of our national gatherings. The primary purpose ought to be to act as a forum where the great contemporary challenges to the Christian church are presented and where the representatives of our churches might help formulate the guiding

policies for the year ahead.—*Rev. Robert W. Spike, New York, N. Y.*

Too often we write to an editor only when we wish to criticize and too often we permit our appreciation to be known only by our silence. I

am a student in the Eastern Baptist Theological Seminary and so I write to commend MISSIONS which has been a great help to me not only because of its informative material, but also its spiritual content and emphasis.—*Phyllis Wales, Phila., Pa.*

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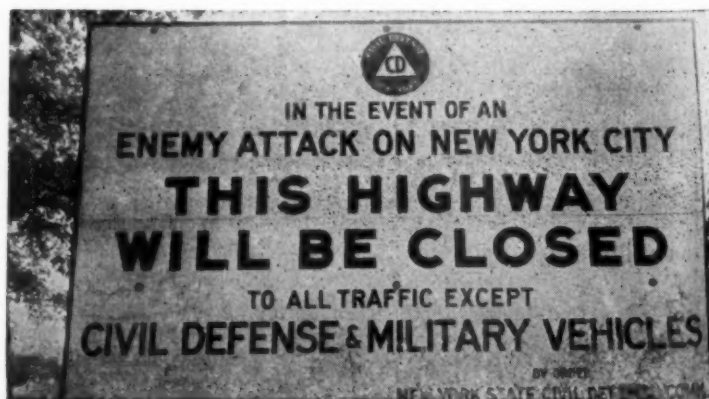


FOOD FOR THOUGHT ON ARMISTICE DAY

LEFT: The Korean boy, Kang Koo Ri, who could no longer smile because of the harrowing experiences that had befallen him. Photo reproduced in *MISSIONS* by courtesy of *LIFE* magazine



ABOVE: The famous cartoon, "What a Perfect Rolling-Pin!", by Cartoonist R. O. Berg, published in *MISSIONS* by courtesy of *The Christian Advocate*. RIGHT: How New York City is preparing for the arrival of Russian atomic bombs. At every highway exit from the city these large signs have been erected. This picture was taken at the New York exit to Yonkers, N. Y., near the home of the Editor



MISSIONS

VOL. 149 NO. 9



NOVEMBER 1951

Hollow Holiday

ON Armistic Day last year *The New York World Telegram* gave expression to editorial cynicism when it said, "Once again Armistic Day will have a hollow meaning . . . American soldiers are again dying on foreign soil." Regretfully it reported the postponement of the symbolic burial of an Unknown Soldier of World War II. Is the war in Korea the end of World War II or the start of World War III? Nobody knows.

Exactly 30 years ago the Unknown Soldier of World War I was buried with military pomp and ceremony in Arlington Cemetery. At the tomb the late President Warren G. Harding said on that memorable occasion:

Here on hallowed ground it is fitting to say that his sacrifice and that of millions dead shall not be in vain. . . . This Armistice Day shall mark the beginning of a new and lasting era of peace on earth.

Noble, lovely, soothing words! Who can reconcile them with the sacrifices of World War II and the 85,000 casualties in Korea? Who can harmonize the President's historic pledge with today's colossal, frightening preparations for World War III?

At the annual State Fair in Syracuse, N. Y., a massive photo-mural exhibit depicted the devastating wreckage of New York City's lower East Side by a Russian atomic bomb. Crowded tenements have been obliterated. All inhabitants are dead. Its horror was accentuated by the title, "U S A 1951". Apparently the artist expects this within eight years. As if with terrifying confirmation Senator Pat McCarran was reported in *The New*

York Herald Tribune to have said, "All out war with Russia is inevitable!"

Far out in the Pacific Ocean in August a steamship stopped its engines. A life boat was lowered to rescue a dog that had fallen overboard. "Officers and crew were commended for their rescue," said *The New York Times*. It is an appealing story; yet a devastating commentary on our civilization. Commendably we rescue a dog in mid ocean. Complacently we approve a program of 69 billions of dollars for armaments, the conscription of millions of boys for military service and eventual death in Russia and Siberia, and immense stockpiles of atomic bombs to slaughter millions of innocent civilians who ask for nothing more than life and peace.

There is something rotten in a civilization that rescues dogs even as it plans to massacre little children. Long ago Jesus asked his searching question, how much is a man of more value than a sheep.

Perhaps the American people must go through World War III in order to experience for themselves what it really means to have America devastated, our cities reduced to rubble, our children roasted alive by jellied gasoline, as were the children of Europe and Japan. Perhaps then the few who survive the agony will finally learn the futility of war in settling international differences and will more realistically seek the way of Christ in human relationships.

Instead of a hollow holiday, Armistice Day will then become a meaningful holy day and the Unknown Soldier can then truly sleep in his tomb in peace.

The World Today

Current Events of Missionary Interest



The Student Volunteer Convention in Indianapolis, Indiana, in 1936. (See MISSIONS, February, 1936, pages 98-102). The next convention will meet next month in Lawrence, Kansas

The 16th Quadrennial Convention of the Student Volunteer Movement

IMMEDIATELY after Christmas and continuing into New Year's Day, more than 2,000 college students, representatives of a generation whose lives have been tragically shaped by two wars, will meet at Lawrence, Kansas, for the 16th quadrennial convention of the Student Volunteer Movement. They will come from 600 colleges in the United States and Canada, affiliated with 40 different denominations, and will be joined by 200 students from foreign lands. Giving leadership to the convention will be 200 missionaries, student leaders, and church mission board representatives. Convention theme will be "Christ's Kingdom—Man's Hope." These 2,000 students will earnestly search the gospel of Christ for a guide for men and for nations in a time of world chaos. The first Student Volunteer Convention was held in 1888. Only survivor today who attended that convention and all subsequent conventions is the venerable Dr. John R. Mott, now in his 87th year. Explaining the purpose of the 16th convention, its secretary Tracey Jones said, "Two world wars, the atomic bomb, and a revolutionary Asia, present new problems to the world strategy of the Christian faith. The convention in study, prayer, and discussion, will seek to understand the revolution in the world

and it will attempt to discover an articulate Christian message for contemporary man." Since the Student Volunteer Movement was organized in 1888, more than 15,000 students have gone abroad as foreign missionaries while more than 50,000 have remained at home as sponsors and supporters of this world task of the church. Each of the 15 previous conventions has stressed personal character, world vision, missionary urgency, and evangelical faith. And these four will again be emphasized at next month's convention, a report of which will be published in *MISSIONS* early in the new year.

A New World Council Organized by the Methodists

REPRESENTING world Methodists the Ecumenical Methodist Conference, hereafter to be known as The World Methodist Council, met in Oxford, England, birthplace of Methodism, August 23-September 7, 1951. Bishop Ivan Lee Holt of St. Louis, Mo., was elected President. The World Methodist Council is patterned somewhat after the Baptist World Alliance and was the 8th of such Methodist world assemblies. Countries represented at Oxford included the United States, Britain, Germany, the Scandinavian countries, Switzerland, Belgium, Poland, Austria, Italy, South Africa, West Africa, Central Africa, East Africa, India, Ceylon, Burma, China, Japan, Canada, the West

Indies, and South America. In an official message to Methodist churches the Council declared that "our purpose in promoting the closer unity of Methodism is that this may make a stronger contribution to the larger unity of Christ's church throughout the world." That declaration was in reference to Methodist affiliation with the World Council of Churches. It is thus somewhat similar to the position of American Baptists who believe that Baptists can make a stronger contribution to Christian cooperative unity if they are themselves a united family of Baptists rather than separated and disconnected units all over the world.

Baptist Missionaries Gradually Leaving China

AT the end of September there were nine missionaries of the American Baptist Foreign Mission Society and one five-year-old child, and four missionaries of the Woman's Society still remaining in China. Applications for Chinese exit permits for these people have been pending for many months. During the preceding three months (July, August and September) ten Baptist missionaries were granted exit permits by the Chinese Government and all are either en route or have already arrived in the United States.

They are Dr. and Mrs. R. L. Crook, Dr. Marion Criswell, Miss Ada Nelson, Miss Astrid Peterson, and Miss Enid Johnson, Miss Edna Smith, Miss Sara Downer, Miss Emma Brodbeck, Dr. Marguerite Everham.

It is assumed that the remaining 13 and the child will be returning to the United States in the near future but no definite information as to time schedule is available. Mission boards of other denominations report the granting of exit permits but on no regular quota basis. The Foreign Board's Treasurer Forrest Smith has been able to send limited funds for the missionaries still in China or for those who succeeded in reaching home. Occasional brief letters from China bring limited news. Radiograms were also sent and received between New York and West China in September. At the West China Union University the largest concentration of missionaries is still in service. The foreign staff totals 20 and represents boards in the United States and in Canada. A partial report assembled in New York late in September revealed that seven of the larger mission boards had missionaries in China as follows: Presbyterian, 17; Methodist, 12; Congregational, 3; Y.M.C.A., 1; American Baptist, 13; United Church of Canada, 30; and the China Inland Mission, 84. Some of the totals indicated include several children.

Remarkable Remarks

Heard or Reported Here and There

(In this issue with special reference to Armistice Day)

● WHEN I WITNESSED the atomic bomb explosion tests at Eniwetok I had a feeling that I was standing at the gates of hell looking into eternity.—*U. S. Congressman F. E. Herbert*



● THE NEW WAR WEAPONS are even more fantastic than was the jet ten years ago. It takes madmen to order such weapons, and yet we have ordered them.—*Sir Frank Spriggs, British aircraft manufacturer*



● THE CHEAPEST, THE NASTIEST, the most suicidal delusion that ever contaminated the mind and spirit of any considerable part of the American people, is the idea that almost any troublesome quarrel can be settled just as we Americans would wish it to be settled by "dropping the atomic bomb" and thereby killing untold numbers of helpless and innocent men, women, and children.—*Walter Lippmann*

● THE MILITARY KNOWS only how to destroy. We need to do a vastly more difficult work. We need to create tolerance, understanding, and good will in the world.—*Justice William O. Douglas*



● FOR EVERY SPEECH that has been made on disarmament with true and sound international inspection, there have been 100 speeches and a dozen military plans for war.—*U. S. Senator Hubert H. Humphrey*



● A THIRD WORLD WAR will not mean the total extinction of humanity, but it will mean the extinction of the humanity in man.—*Louis Fischer*

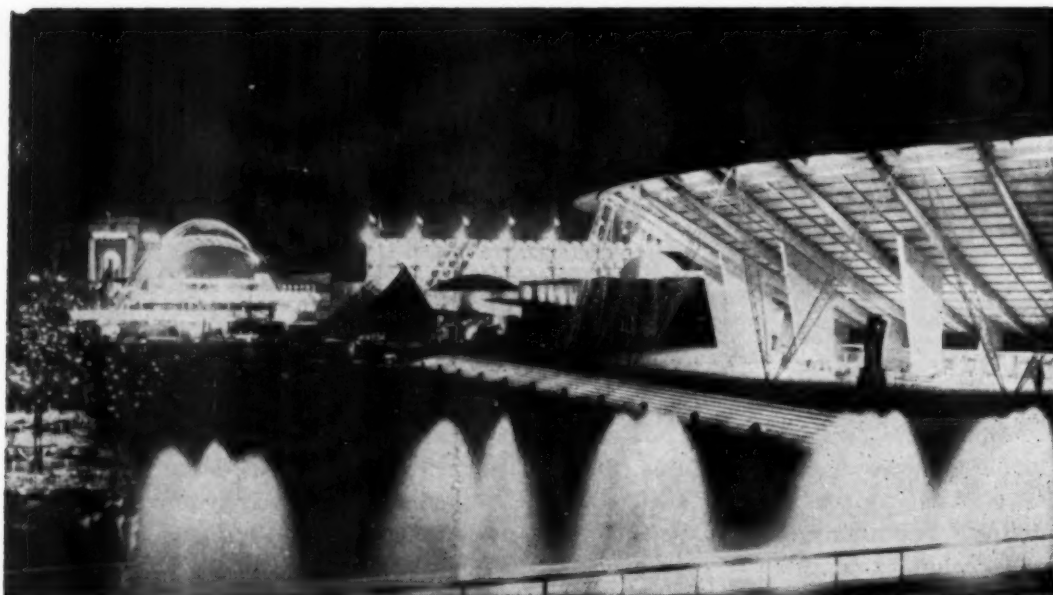


● THE BRUTAL FACT is that the atomic bomb is inherently suited not for use against isolated targets and troops in the field, but for use against the massed populations of great cities.—*Stewart Alsop*

A Summer Journey to Europe

Impressions of a brief visit to five countries in Europe, with comments on tourist traffic, on general conditions, on Europe's postwar recovery, and the fears and preparations for another war

By WILLIAM B. LIPPHARD



The Festival of Britain Exposition in London, floodlighted at night

THIS past summer I spent five weeks on a trip to Europe. I wanted to visit that continent again, because of the present international tensions and the ominous intimations of a Third World War. A few friends counseled against going to Europe because they feared the outbreak of war even before September. However, recalling an old Balkan proverb that "wars do not begin until after the crops are in," and since the United Nations was scheduled to hold its next General Assembly in Paris in November, it seemed reasonably certain that a summer visit to Europe could be made and a return home confidently anticipated.

SMOOTH SEAS TO ENGLAND

On a radiant, perfect summer day late in July, Mrs. Lipphard and I sailed for England on the Holland American Line's comfortable S. S. NIEUW AMSTERDAM. For

six days we enjoyed balmy weather and calm seas, as smooth as Green Lake. In England we visited the cathedral cities of Gloucester and Peterborough, the famous mineral spring resort, Cheltenham Spa, and Bournemouth which is the Atlantic City of England. Sunday in London found us worshipping in Bloomsbury Baptist Church where we were part of an international and interracial congregation. There were 11 vacationing Baptist ministers in the pews. We listened to an eloquent sermon by the pastor, Dr. F. Townley Lord, distinguished President of the Baptist World Alliance. He and the ever gracious Mrs. Lord had endeared themselves to hundreds of thousands of American Baptists, North and South, during their 14 weeks visit to the United States last spring. And of course, Mrs. Lipphard and I made two visits to London's widely publicized exposition, "The Festival of Britain," where more than 5,000,000 people had been ahead of us.

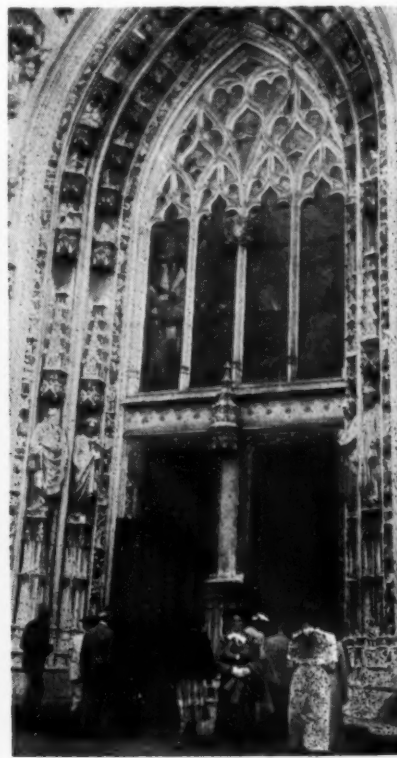
Then followed a strenuous itinerary which included a brief stop in Paris after traveling from London to Paris on the famous Golden Arrow Express. The English Channel, although noted for its wild upheavals and stormy passages, was as calm and serene as a lagoon in a municipal park. From Paris we journeyed by train to Geneva where as a representative of The Associated Church Press I attended several sessions of the Central Committee of the World Council of Churches which Dr. Edwin T. Dahlberg reported in last month's issue. (See October *MISSIONS*, pages 477-480.) A side trip to Interlaken gave us a magnificent view of Switzerland's famous mountain, *Die Jungfrau*, while at Geneva we had a grand glimpse of Mount Blanc, highest peak in Europe. At Zurich we enjoyed the cordial hospitality of Dr. and Mrs. Edwin A. Bell, the Foreign Mission Society's Special Representative in Europe. Here we visited the recently dedicated Southern Baptist Theological Seminary at Ruschlikon overlooking Lake Zurich and the majestic Alps. Afternoon coffee with President Joseph Nordenhaug and other faculty members and their wives was a delightful social occasion.

From Zurich by train into Germany to Karlsruhe gave me a chance to see Freiburg

which prompted some highly interesting reflections. When I was graduated from Yale University more than 40 years ago I was offered an appointment as United States Vice Consul in Freiburg. Long and earnestly I considered the offer and then declined it to enter the Colgate Rochester Divinity School, then the secretarial service of the American Baptist Foreign Mission Society, and eventually, 20 years ago, to become editor of *MISSIONS*. Seeing Freiburg made me wonder where I would be today had I accepted that appointment in the U. S. consular service.

At Karlsruhe began the real climax of our trip. Here we were met by Mr. Eberhard Schröder, General Manager of the German Baptist Publication Society with headquarters in the 70% bomb destroyed city of Kassel. With Mrs. Schröder, a lady of rare charm and loveliness, he drove us in his new *Volkswagen* automobile on a never-to-be-forgotten, picturesque 600 mile tour through Germany ending at the ruined city of Cologne. The *Volkswagen* is one of Hitler's two appreciated gifts to the German people, the other being the amazing system of autobahns or

BELOW: A corner of the Festival of Britain Exposition in London. **CENTER:** Mr. and Mrs. Eberhard Schröder of Kassel, Germany. He is General Manager of the German Baptist Publication Society. **RIGHT:** Entering the Lausanne Cathedral for the ecumenical service of the World Council of Churches



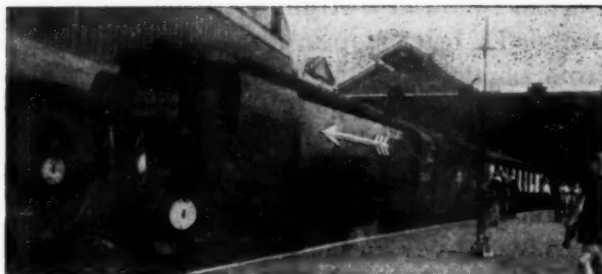
super-highways, in many respects superior to our own American parkways. Stopovers were made at Heidelberg on which no bombs had fallen, at Frankfurt, Weisbaden, Coblenz, Godesburg where Prime Minister Neville Chamberlain had his futile conference with Chancellor Hitler in 1938, and at the new German capital city, Bonn, where we were escorted through the spacious, handsome, modernistic, new German Parliament (*Bundestag*) buildings. Part of this thoroughly enjoyable tour was through the lovely Odenwald section east of Germany's famous Black Forest where we passed through scores of fascinating medieval German towns and villages all of which had emerged unscathed from the war.

From Cologne we journeyed by train to Amsterdam, Holland, where the First General Assembly of the World Council of Churches met in 1948. The second assembly is scheduled for Evanston, Ill., in July, 1954. At Amsterdam I wanted Mrs. Lippard to see the original Rembrandt masterpiece, "The Man in the Silver Helmet," of which a reproduction hangs in our home. I had seen the original at the National Museum in Amsterdam in 1948 when the Dutch Government had staged a brilliant reception to World Council delegates. But I was disappointed to learn that the painting had been returned to the German Museum in Berlin from which it had been borrowed.

From Amsterdam a short rail trip to the Hook of Holland and a moderately rough sea



Dr. F. Townley Lord greeting church attendants at the Bloomsbury Baptist Church in London



The Golden Arrow Express in the London Victoria Station about to depart for Paris

passage across the North Sea brought us again to London for several days of rest and relaxation. Then a fast, five-day ferry ride on the 81,000 ton S. S. QUEEN MARY across the this time stormy Atlantic Ocean, landed us again in New York. Once again I was grateful for a glimpse of the Statue of Liberty and the always impressive sky-line of New York City. Thus ended an interesting, strenuous, yet exhilarating five-weeks trip to Europe. During this journey on land and sea, in boats, on trains and buses, in hotels and restaurants, I followed the usual journalistic technique of asking questions in order to get other peoples' points of view and their opinions on present conditions in Europe. Their replies to my questions and their comments, and my own observations, left with me three outstanding impressions which I now share with MISSIONS' readers.

THE OVERCROWDED CONTINENT

The first impression is that of unparalleled human congestion. Europe has always been an overpopulated continent. This past summer it seemed more crowded than ever, because of its ruined cities and its influx of refugees. Not only were the people of Europe on the move, but there was an immense traffic of tourists, mostly from America and from England who were to be found everywhere, singly, and in small and large parties. The railroad stations were fearfully congested. The Grand Central Terminal and the Pennsylvania Station in New York City seem like the vast open spaces of Montana in comparison with the immense, crowded Waterloo Sta-

tion in London or the Gare du Nord in Paris. Taxicabs in London, Paris, Geneva, Amsterdam were as scarce as snowflakes in Miami. Crossing the North Sea from the Hook of Holland every steamer berth had been sold long in advance. Many passengers had to sit up all night in the lounge. For families with small children this was far from pleasant. Not only were Americans traveling in un-



The Southern Baptist Theological Seminary at Ruschlikon, overlooking Lake Zurich, Switzerland

precedented numbers, but English people likewise were traveling as never before because of the eased restrictions in taking British currency out of their country. Whereas two years ago a Britisher could draw only 10 pounds sterling out of his bank account for a vacation journey abroad, and last year 35 pounds, this past summer his allowance was lifted to 100 pounds, the equivalent of \$280, an indication of British financial improvement due in some measure to the American Marshall Plan for the postwar rehabilitation of Europe. The 100-pound allowance enabled many Britishers again to visit Switzerland, to enjoy its matchless scenic wonders, and to partake of its limitless supply of good food, superbly cooked and faultlessly served. On lovely Lake Geneva on our boat trip from Vevey we met a charming English family, father, mother and two teen-age daughters, on their first Swiss vacation trip since before the war. It was pathetic to see how they enjoyed the scenery, the superb luncheon in the

ship's dining room, and how they appreciated our own favorable comments on how we had enjoyed our stay in England before coming to Switzerland.

UNCOMFORTABLE OVERCROWDED TRAINS

Because of this mass of tourist travel, train conditions in Europe were not comfortable. The train from the Dutch German border station at Nijmegen to Amsterdam was so crowded that Mrs. Lippard and I could find no seats in the entire train, neither in 3rd, 2nd, nor 1st class. So we sat on two emergency pull-down seats in the baggage vestibule. The climax in crowded railroad travel came on the train from Paris to Geneva. Due to a clerical error in the French Railway office in New York City our seat reservations had not been recorded in Paris. So we found no seats reserved for us. Fortunately the big, burly French porter who carried our bags succeeded in packing us into a compartment occupied by two Egyptians from Cairo, a large French woman, her daughter, another French woman, and a French dog. The dog was more intelligent than the Editor of *MIS-SIONS* for he could understand when his mistress spoke to him in French whereas I could not. This railroad trip, a long, weary, ride of 10 hours on a hot and humid day in August was an unforgettable experience. The train corridors were crowded with travelers unable to find seats. Throughout the long journey they stood or sat on their baggage. Even on hot summer days French railroad cars provide no drinking water. Had I not



The new government buildings of the West German Government at the new capital, Bonn.

purchased a bottle of mineral water at the Paris station we would have arrived at Geneva 10 hours later thoroughly dehydrated.

However, this French train ride had its compensations. One of the Egyptians, an insurance company executive in Cairo, spoke English as well as French and Arabic. He talked endlessly and he asked innumerable questions about America and American conditions, political, financial, economic, social, and religious. In turn he gave me much information about Egypt, the Suez Canal controversy, Palestine, the Iranian oil crisis, the Mohammedan world, and especially American and British attitudes toward the Near East. "You Americans and the British had better be careful in your approach to the problems of the Near East," he cautioned. "You need to recognize Mohammedan solidarity." And he used this pertinent and meaningful figure of speech when discussing the acquisition of American military bases in Mohammedan countries. "A pebble dropped into the sea at Morocco produces ripples that eventually lap the shores of Arabia, India, Malaya, and Indonesia." I almost felt shivers of apprehensions climb my spine as he discussed Palestine. "You Americans think the problem of Palestine is solved," he warned. "It is not. The Arabs will get Palestine back even if it takes 100 years."

Similarly crowded conditions were found in Germany where trains were full, hotels booked to capacity, and the highways congested with automobiles and mammoth trailer trucks. Only occasionally in garrison towns through which we passed on our automobile tour with Mr. and Mrs. Schröder did we see any American, British, or French soldiers. From Zurich to Karlsruhe we enjoyed the superior comfort and the excellent dining car service on the Rhinegold Express. Restored to service only this past summer, this famous train again makes its daily run from Zurich to the Hook of Holland in 13 hours. Daily it crosses four frontiers. It is truly an international train. In walking through its corridors it seemed as if a dozen nationalities were represented among its passengers.

Indicative of hotel congestion was our experience in Zurich where we had to wait until 3:30 in the afternoon for a room even though I had reserved it, as long ago as May. The hotel proprietor was most apologetic, blaming the delay on the enormous influx of tourists and the impossibility of enlarging his hotel because of lack of capital, high labor costs, and the scarcity of building materials.

UNDERCROWDED CHURCH ATTENDANCE

I regret the necessity of reporting that one phase of life in Europe was not overcrowded. I refer to the church. I recognize that five Sundays on a trip to Europe do not justify an authoritative opinion on church conditions. Nevertheless, I report what I found. Of course it was summer, when Europeans as well as Americans discontinue their church attendance. Although there were more than 1,000 passengers on the S. S. NIEUW AMSTERDAM, less than 150 attended the Sunday church service in the 2nd class movie theatre. A good congregation, but not a big congregation met in Bloomsbury Baptist Church. On another Sunday in London at Westminster Abbey many people were present, but the Abbey was by no means full. Multitudes who walked around found the statues and the Tomb of the Unknown Soldier of more interest than the worship service. The Lausanne Protestant Cathedral was full, an exception due to the World Council of Churches' ecumenical service in three languages, English, French, German. This attracted people from every church in Lausanne. On the return voyage on the S. S. QUEEN MARY a Jewish service was held on Saturday in the synagogue which the ship has provided for its Jewish patronage. Although perhaps 500 Jews were among the passengers, less than 40 attended the service. On Sunday morning a Mormon Church service was conducted by half a dozen returning Mormon missionaries. Less than 50 people were present, possibly out of curiosity. In the ship's first class lounge the main Church of England service was well attended. Yet hundreds of people dozed in steamer chairs, remained in

their cabins, or walked the decks, oblivious of the always inspiring words of the Psalmist, "The sea is his and he made it," to which the congregation listened, or of the hymn, "For those in peril on the sea," which the congregation sang out there in the middle of the Atlantic Ocean. These non-church attendants were completely unaware of the inescapable presence of Him who accompanies us even to the uttermost parts of the sea.

ONE GRAND DINNER IN ENGLAND

The second general impression I gathered on this European journey was that of postwar recovery. On the train from Cheltenham to London the dining car served an excellent dinner of grapefruit juice, tomato soup, tasty and tender roast lamb, mashed potatoes, and peas. Only the coffee was poor, for British as tea drinkers have not mastered the art of making good coffee. For dessert there was a choice of fruit, ice cream, and cheese. Mrs. Lippard and I decided on cheese. To our amazement the steward (British dining cars

are served by stewards and not waiters) brought a tray heavily laden with biscuits (crackers) and huge chunks of British Cheddar cheese, Edam cheese from Holland, Bleu cheese from Denmark, and Gorgonzola cheese from Italy. Then came the climax, a bowl filled with balls of rich, creamy butter, as large as small plums, and the steward said, "Help yourselves to butter!" Never on previous postwar visits to England have I seen so much butter at one time. Heretofore butter, if at all available, was served in small patties as thin as razor blades. And this amazing, well served, excellently cooked, satisfying dinner cost only seven shillings, or exactly one dollar at the present exchange rate of \$2.80 for the British pound. Where can you dine so well and so inexpensively in the United States today?

Superficially this looked like tangible and palatable evidence of British postwar recovery. Yet I cannot escape the conviction that the dinner cost much more than \$1.00 and that the British Labor Government which



LEFT: Reconstruction of a business building in down town Frankfurt, Germany. **CENTER:** The damaged and still unrepaired world famous cathedral at Cologne, Germany. **RIGHT:** New construction in London, just back of Baptist Headquarters. Part of the area in front is still in ruins

now operates them, subsidizes the dining cars and thus pays the difference out of British income taxes. Food is not yet plentiful in England. Meat is still scarce and severely rationed. Everybody was awaiting the arrival of the first postwar shipment of Argentine beef. But bacon, also severely rationed, and eggs can again be obtained. Oranges are available at fruit stands at high prices. It must also be surmised that restaurants and hotels receive special food priorities so as to make a favorable impression on tourists. With due respect for these considerations, it is nevertheless evident that Britain has registered substantial recovery during the five postwar years. Contrasts between conditions today and in 1946 (*See MISSIONS, October, 1946, pages 460-468*) are almost incredible.

This improvement was further evidenced by the appearance and attitude of the British people. They seemed better and more stylishly dressed. A buoyant feeling of hope was noticeable. Even the oil crisis in Iran seemed not to disconcert them for they believed that either this would somehow be solved or they would get along without Iranian oil. A London bus driver commented, "Most of these buses now operate on cheap crude oil which can be procured elsewhere. And if necessary, the buses could be converted to burning gas made from coal carried in a trailer." Moreover considerable material reconstruction of bombed areas furnished more evidence of recovery. In Holborn area of many blocks below Baptist Headquarters, for example, where almost every building had been destroyed by nazi bombs, today most of the wartime devastation has disappeared and has been replaced by new office buildings, shops, and apartments. (*See photograph on page 529*)

Indicative of reconstruction progress was the Festival of Britain Exposition on the South Bank of the Thames River. This large river dock and slum area had been demolished by nazi bombs. For five years it lay devastated like a gigantic desert of rubble. Then the debris was cleared away and the site transformed into a well laid out exposition

ground with modernistic buildings to set forth a spectacular display of Britain's Century of Progress since 1851.

Switzerland seemed to be enjoying limitless postwar prosperity. Having maintained its neutrality in both world wars, this little country has a sound economy. Its only exports are watches, precision machinery, fine embroideries, milk chocolate, and scenery. The last mentioned can only be exported in the mind and memory of the tourist who comes here to feast his eyes on some of the most majestic mountain scenery on earth. Switzerland has no huge war debt such as plagues other nations of Europe and the United States. Its money, the Swiss franc, has intrinsically a sounder value than the American dollar.

Tragic is the contrast in value between the Swiss franc and the French franc. Before the first World War both were valued at five francs to the American dollar. Today one dollar will buy only three and a half Swiss francs whereas the French franc is of such infinitesimal value that one dollar will buy 350 French francs. The result is a serious inflation in France. We had to pay 3500 French francs for a room in a Paris hotel and a simple supper of minestrone soup, cheese, fruit, and coffee for my wife and myself cost 1475 francs. This sorry financial picture, the divided politics in France with so many political parties who cannot agree on policy, and the fact that the population is estimated to be 25% communist, constitute factors of grave insecurity in any American alliance with France. I offer these brief observations only in passing, as our stay in Paris was too brief to register dependable impressions.

AMAZING RECOVERY IN GERMANY

The most amazing recovery was observable in Germany. Food seemed abundant. Food shops seemed as well stocked as our own at home. Twice we had delicious steak for dinner and at most reasonable prices. The German coffee was no longer the horrible wartime and postwar ersatz coffee, but real coffee with a genuine coffee flavor and aroma. The

people are well dressed. Many German cars traveled the highways. Hotels were full. Although the great cities, which had been so ruthlessly bombed, still show their vast expanses of ruin, now largely overgrown with weeds, large sections in down town areas had been rebuilt. Once again the willingness of the German people to work hard, their organizing skill, and their constructive genius, was showing its results. Typical was the magnificent Frankfurterhof Hotel in Frankfurt as evidence of this reconstruction progress. Five years ago when I was in Frankfurt this renowned hotel was a mass of ruins within a gaunt, gutted, empty shell. Only its outside walls were standing. Today the hotel stands completely rebuilt and refurnished with new carpets, furniture, linen, china, but with one wing unrepaired. Perhaps the management intends to leave this wing unrestored as a grim reminder to all guests of the fiendish obliteration bombing during the war. It is difficult to imagine any large numbers of German youth enthusiastically signing for military service, especially under American sponsorship and training when all around they see this gigantic senseless destruction of Germany's formerly magnificent and lovely cities.

The great city of Cologne with its 500-year-old, twin-spired cathedral, the world's finest monument of Gothic architecture, was probably the most severely damaged city in all Germany. Here almost 75% of the city was made uninhabitable. Comparatively little reconstruction has been done. In the shopping district numerous one-story shops have been built on the ruins of formerly imposing and handsome stores. Several hotels have been restored to take care of tourists who come to Cologne attracted by its horrible ruins. It was extremely disheartening to enter again the magnificent cathedral and to note its shattered windows, the temporary brick repair work, and the solid, massive inside stone wall hurriedly erected across the center of the wide nave to support the damaged roof. These preliminary emergency repairs were made five years ago. Nothing more has been done. All the bridges have been rebuilt across the

Rhine permitting again the ceaseless flow of rail and auto traffic. Just beyond the railroad tracks I called at a modest little hotel where Dr. Robert A. Ashworth and I had been guests on a visit to Germany in 1937. All above the first floor had been destroyed. Only the four walls remained standing. In the basement the optimistic and resourceful proprietor had removed the rubble and had partitioned the basement into a dozen small bedrooms, mere cubicles, a small lounge, a dining room, and a kitchen. He was thus operating a small basement hotel which he called Minerva Keller, waiting patiently the time when he can get capital and building materials to rebuild his hotel above the street level.

At Bonn we visited the stately new Parliament buildings and government offices of the West German Government, for Bonn is now the capital of West Germany which is still occupied by American, British, and French soldiers, while Berlin remains the capital of East Germany which was assigned by Mr. Churchill, Mr. Roosevelt, with the later acquiescence of President Truman, to Russia for occupation, management and control. It was an amazing achievement to erect these new government buildings at Bonn. From architectural blue prints to the last coats of paint and the landscaping, the job had been completed in exactly four months, further evidence of German efficiency and capacity for work.

SLOW CHURCH RECONSTRUCTION

Unfortunately the reconstruction of Europe's war damaged churches proceeds much more slowly. In England this is due to lack of funds, priorities on steel for rearmament and on other building materials for housing, as well as undetermined new zoning regulations, as in the case of the Spurgeon Tabernacle. Here the congregation has continued to worship in the basement of the gutted building for nearly 11 years. The Nazi bombing of 1941 had wrecked this widely known church edifice. Five years ago on my visit to London I had left a modest contribution in the collection box for the reconstruction of

the historic St. James Church. For five years nothing was done to repair it. This past summer it was a joy to see the scaffolding and the busy workmen reconstructing the church so that it will soon again minister to its spiritually needy Picadilly community. In Germany church repair has been somewhat better, due to American Baptist aid, and to the heroic labors and sacrificial giving of the German Baptists. Numerous temporary, barrack type church edifices have been erected. Other churches have been repaired. Recently the Southern Baptist Foreign Mission Board appropriated \$50,000 out of funds that were to have been spent in China, for reconstructing Baptist churches in Germany. American Baptists, Canadian Baptists, German-speaking Baptists in the United States, and Southern Baptists—all have cooperated in making more than \$100,000 available for church reconstruction.

A still unsolved postwar reconstruction problem in Germany is the happy settlement of the 10,000,000 German refugees who had been brutally expelled from those sections of Germany which Mr. Churchill, Mr. Roosevelt, and Mr. Truman had transferred to Russia and Poland and Czechoslovakia. They have been dumped into the many villages through which we passed on our automobile tour, or have been temporarily settled in numerous camps and barrack type housing develop-

ments. Most of them dream of getting back to their former homes. *Many would welcome a war between Russia and the United States* if it would result in the recovery of the "lost provinces" now in possession of Poland and Russia.

LOOKING FOR A NIGHT CLUB

One phase of German reconstruction was revealed in an incident in the hotel in Cologne. On the evening of our arrival Mrs. Lippard and I stood in line waiting our turn to register for a room. Ahead of me was an American and his wife. After signing his name and filling out the required forms regarding birthplace, citizenship, passport, etc., this American wanted to know whether Cologne had a nightclub with plenty of liquor and a risqué floor show where he and his wife could spend the evening. The hotel clerk promptly obliged him by giving him directions and a card of introduction to the nightclub's manager. So this American and his wife sent the porter to their room with their baggage and they took a taxi to the nightclub. It seems incredible that two Americans should have come all the way from the United States to this horribly devastated, war shattered and ruined, burnt out city of Cologne, in order to spend an evening in a German night club.

It is not surprising that so many Europeans think so unfavorably of us Americans.



A corner in Frankfurt, Germany which has been partly restored with a new apartment house and in front of it a ruined area now used as a parking lot

NOTE—The second instalment of this article on Europe will relate to Europe's fear of a third World War and will be published in a later issue.—ED.

Evangelism in the Japanese Alps

A vivid page from the diary of a veteran Baptist missionary in Japan who spent 22 days in an evangelistic tour of the Nagano Province of Japan and spoke 44 times in 19 towns and villages

By WILLIAM AXLING



Dr. William Axling preaching in a Quonset hut that has been converted into a church

THE Nagano Province of Japan is one of Japan's most scenic areas. The Japanese Alps run across it and its snow covered peaks tower 10,000 feet skyward. Mountain climbing in the summer and skiing and skating in the winter make it the nation's year-round play ground. This unceasing flow of visitors has brought its people into close touch with prevailing thought currents and social trends. Communism is finding this area fertile soil for its ideology. Traditionally Buddhism has had a large following. For the size of its Christian constituency it is reported to have the largest percent of Christian teachers on its public school faculties of any province in Japan. It has provided the Christian movement with some of its most outstanding leaders.

Upon my return to Japan from the United States where I had been summoned last year by the Foreign Mission Board to participate in the Japan Opportunity Program to which the American Baptist churches contributed more than \$350,000, the churches in Nagano Province renewed an earlier request that I come and spend a month with them in a special evangelistic effort. During the 22-day itinerary which they arranged, I spoke 44 times in 19 villages and towns and in three cities and travelled over most of the province. Middle schools and silk factories opened their doors for addresses. In six places the meetings were held in the Public Hall and under the auspices of the village or town council. In rural communities I was housed in farmers' homes and shared their frugal fare.

The people of this province live close to nature and take her on her own terms. It is the custom to do the morning ablutions out by the well in the open yard with water freshly drawn from its depths. Fuel is scarce and hot water scarcer. Shaving each morning in lukewarm water with the biting wind beating down from the snow covered mountain sides was a daily stunt. At times children gathered to watch this man from a far-away land cleaning his face with a sharp instrument. The climax came however when I removed my teeth bridges to brush them. The children were pop-eyed to see whether I also detached my ears for cleaning.

In the evening meetings I pressed for definite decisions for Christ and for rededication on the part of the Christians. There were a total of 249 clear-cut decisions and 1042 rededications throughout the series. Here are some of the high peaks. In a Sewing School for Girls 42 out of 85 of the students responded to an appeal to take a stand for Christ. Out of an audience of 135, in one of the churches, 21 made the great decision. In one service the principal of a government Middle School took a public stand. In one of the cities, the head of a hospital, and his wife took the first step into the Christian life.

There are some outward signs that the wide movement toward the Christian faith that followed the close of the war is slowing down. The curious no longer crowd into the churches. Catholics and Protestants each have daily religious broadcasts. Shintoists and Buddhists broadcast once a week. A recent poll revealed the fact that the Shinto programs draw the largest number of listeners. A year ago they were at the bottom of the list. Under the American Occupation policy of the separation of church and state, religious addresses can no longer be given in public schools. Taking advantage of this ruling the Japanese authorities in not a few towns and cities will not allow the town or city auditorium to be used for religious gatherings on the ground that they are government buildings.

However the inner life of the Japanese people is lean and their hearts are hungry.

Masses of the people are still groping in the dark in a vast mental and spiritual vacuum. Opportunity still knocks at the door of American churches to win this nation for Christ. How long will it continue to knock? Who knows? The time for action is the big, beckoning, pregnant, NOW.

On this itinerary I found Japanese Christians taking their responsibility as witnesses seriously. A former banker who lost everything in the war has gone back to his native village and taken up farming and witnessing for Christ as a daily occupation. He secured an opportunity for me to speak to the 415 students of the Middle School in his village, to the faculty of the school, and to 300 of the villagers in the Village Hall. Since there are less than 200 families in the village, that meant that one or two members of every family in the village were at that meeting. He is blazing new trails. His is the first Christian work done in that community.

In one of the churches where there were 14 decisions in an audience of 80, and 50 rededications, the laymen organized a Laymen's Evangelistic Band to take the gospel to 30 villages within reach of that city. A widow



Although long past the age of retirement, Dr. William Axling is still hale, hearty, and going strong in his post-retirement missionary service in Japan

who has to work for everything she has, contributed 5000 Yen toward the budget of this Band and a hired girl out of her poverty gave 1000 Yen, her total month's wages.

In another town the military authorities during the war were about to take over the church building and use it for military purposes. This could not be done legally as long as it was in actual use for religious purposes. However, the pastor and the men of the membership had been drafted for military service. The younger women were taken away to work in munition factories. Christians were under a cloud, and some members hurried to hide their light under a bushel. Two elderly women, one over 80 and the other over 70 could not endure the thought of the House of God being

converted to the service of the god of war. So every Sunday morning they went to the church at the usual time for the morning worship and spent two hours in prayer. And every Wednesday evening they were there for the weekly prayer service. Two lonely women! Month after month throughout the long war years regardless of the taunts of their fellow-towns people and out-right persecution, they were loyal to their Christ and to his Church, and thus preserved the building for the purpose for which it had been dedicated. At the service held in that church there were 20 decisions for Christ and 30 rededications out of an audience of 159, the fruitage of the heroic stand of two comrades of the Cross. The Saints are not all in the world beyond.



Thanksgiving Day

Prayers of Thanksgiving

ETHERNAL GOD, at this thanksgiving season help us to see in the harvest of the fields a symbol of thy bountiful love. Forbid that we should cause others to go hungry in order that we may spread a feast, or force any family into a hovel that we may build a mansion. If any of the material blessings for which we are about to give thanks have been obtained dishonestly or without regard to the rights of others, send us from thine altar to make restitution before offering our prayers of gratitude. Lift our thoughts above the selfish enjoyment of food and physical comforts to a higher gratitude for the enrichment of the mind and the divine discipline of the soul. Guide our efforts to fulfill our stewardship obligations. Lead us into an adequate appreciation of thy fellowship that we may grow more and more into thy likeness. Be thou our Shep-

herd throughout all our days. Through Jesus Christ, our Lord, AMEN.—STANLEY A. GILLET, in *Young People*.

+

ETHERNAL SPIRIT, accept our grateful thanksgiving for the heritage that is ours in this green and pleasant land, for all those who have been our benefactors and the guardians of our spirits, and for those whose hopes and dreams have come to fruition in our security and our peace. And give to us a diligence that will be worthy of them, a renewal of faith in those eternal values for which they wrought, and an undiminished confidence in the final liberation of all those whose enslavement to error is the challenge to our faith in the truth that incarnate in the Son of God will yet overcome the world, Through Jesus Christ, our Lord, AMEN.

—EDWIN MCNEIL POTEAT, in *Advance*

Thanksgiving Day Thoughts

THE CHRISTIAN'S THANKSGIVING is never measured by the size of the crops, nor by a rise in the stock market, nor by an increase in bank deposits. The roots of the Christian's thanksgiving reach down into the deepest experiences of the human heart. Not merely for food and raiment and shelter, but for opportunities for service, for strength through struggle, for victory in adversity, for a faith that cannot be shaken, for a hope that shall not be put to shame, for the peace that passeth all understanding—for all of these we humbly give thanks to God.

—PAUL M. SCHROEDER, in *The Messenger*.

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THERE ARE TWO KINDS OF PEOPLE in the world: those who feel that life has cheated them and that God has not been fair, and those who know that God has not dealt with them after their sins nor rewarded them according to their iniquities, but according to His loving-kindness and tender mercies. The first group are the unthankful people and the second are the predominantly thankful people. The difference is due to their different attitude toward God.—JACOB J. SESSLER, in *The Church Herald*.

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LET US BE THANKFUL for the fatherhood of God and the brotherhood of man. It is true that neither



of these is being realized today; nevertheless we can be thankful that they are dreams that burn deep in the souls of many people of every race. Before they become realities they must first be dreams and we can be thankful that such dreams are filling the lives of multitudes of people even in such a day as this.—RAY L. HENTHORNE, in *The Christian Evangelist*.

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IF THE AMERICAN PEOPLE are to render acceptable thanks for the good things they have today, then must they share these good things with their brethren all around the circle of the earth.—REV. DONALD HARRINGTON.

Thanksgiving Day Scripture

He kneeled upon his knees three times a day, and prayed, and gave thanks before his God.—*Daniel 6: 10*

Giving thanks always for all things in the name of our Lord Jesus Christ to God.—*Ephesians 5: 20*

Thanksgiving . . . be unto our God for ever and ever.—*Revelation 7: 12*

Thus Shall I Show My Thanks

By GRACE NOLL CROWELL

Because I have been given much,
I, too, shall give;
Because of Thy great bounty, Lord,
Each day I live
I shall divide my gifts from Thee
With every brother that I see
Who has the need of help from me.

Because I have been sheltered, fed,
By Thy good care,
I cannot see another's lack
And I not share
My glowing fire, my loaf of bread,
My roof's safe shelter overhead,
That he, too, may be comforted.

Because love has been lavished so
Upon me, Lord,
A wealth I know that was not meant
For me to hoard,
I shall give love to those in need,
The cold and hungry clothe and feed.
Thus shall I show my thanks indeed.

From *Light of the Years*, by GRACE NOLL CROWELL, copyrighted 1936 by Harper and Brothers, and used by permission.

More People But Fewer Baptist Churches

Although the population of the United States increased by 14% during the past 10 years and Protestant church membership increased by 34%, nevertheless the number of churches in the area of the American Baptist Convention increased by less than 5%. This astonishing fact is the concern of this report of a recent conference at Green Lake that considered the basic philosophy and strategy of Baptist home missions

By ISAAC HIGGINBOTHAM

More than 150,000,000 people now live in the United States. Baptists have been sadly negligent in failing to increase the number of Baptist churches to minister to these people



It should be cause for concern that Baptist churches increased by only 5% in the past ten years while 14% was the population increase and 34% the growth in Protestant membership

THE most immediately urgent work before American Baptists is the establishment of new churches in new and growing communities. The increase in population and the tremendous movement of population in the past decade make this a time of unusual opportunity and responsibility. The future of our Convention depends upon an aggressive program of church extension which will keep up with the growth of population and with the mobility of the people.

The foregoing statement of the need for starting new churches in the territory of the

American Baptist Convention was one of the findings of the 1951 Conference on American Baptist Home Missions which met at Green Lake, Wis., late in July. Conference delegates included 20 pastors, 13 lay persons and staff members from among 24 State Conventions, 11 City Societies, the Board of Education and Publication, the Woman's American Baptist Home Mission Society and the American Baptist Home Mission Society. This was the second conference, the first having met in 1949.

We came to Green Lake to evolve the basic philosophy and strategy of our American

Baptist Home Mission outreach. We found that philosophy in the obligation resting upon every Christian to share his Christ as Saviour and Lord of every area of human life with his own family, his neighbors, and through his local church with his community and beyond.

The local church is, or should be, our most active home mission agency. It is there that most of our home mission programs in evangelism, Christian education, in missionary education, in programs of Christian Friendliness, Juvenile Protection, and others that might be mentioned, all stand or fall. This idea of the local church was fundamental in the thinking of all the delegates to the Conference. But it was also noted that there is a constant demand for the establishment of more of these local churches.

American Baptists are not keeping pace with the growth of the population. American Baptist churches are not growing as rapidly as other Protestant churches. While the population of the United States during the past decade increased 14%, and Protestant church membership increased 34.5%, nevertheless American Baptist churches recorded an increase of only 4.7% if we adjust for the known losses of churches to other groups and take into account new methods of reporting church membership. More effective evangelism, better means of getting non-resident members to transfer their membership, and reactivating the inactive members were called for.

Church extension, missions to underprivileged peoples, and services rendered to churches by home mission agencies came within the scope of the study made by the conference. Everyone agreed that this is the time when home mission efforts and strength must be turned to the starting of new churches, or to enlarging older churches in new or growing or unserved communities with a view to having these churches become self-supporting within a reasonable period of time. This special effort at church extension will require the home mission agencies to curtail their efforts in other areas of work.

Even drastic curtailment of other home mission work will not release sufficient funds

to start the new churches that ought to be started. The agencies represented in the Conference suggested that funds could be made available for this purpose from the following

1. The agencies doing home mission work should give first consideration to church extension in the use of any additional funds they may secure.

2. Wherever possible, without serious damage to existing missionary work, projects should be encouraged to become self-supporting. In other cases projects no longer fruitful should be discontinued. Money thus saved may be used for church extension.

3. There should be such a presentation of the work of the Home Mission agencies to the churches that there will be greatly increased interest and giving to the Unified Budget.

4. The denomination should provide special funds for church extension.

Other steps taken to promote the establishment of new churches included assignment of responsibility for starting them to State Conventions, City Societies, and local churches; the recommendation that adequate staff be provided, that all members of the staffs of the States and Cities should be related to church extension work, that adequate building counsel should be consulted, and that handbooks be prepared to guide pastors and churches as they start new churches.

In the constituency of the American Baptist Convention there are 437 churches aided by home mission funds. The Conference recommended that "the entire program of continuing aid to long established churches should be replaced with some type of minimum salary plan." According to other conference recommendations, the older bilingual churches should be brought to self-support within five years and Christian Centers and Educational Centers should seek to obtain additional funds from other sources. "Vigorous advance" was asked for Baptist work among students in colleges and universities. This is because "leadership, both ministerial and lay, is essential to all our churches and particularly for church extension projects." Such leadership must be developed among the students.

Because of the great response to the gospel in Latin America, it was recommended that advances be made, particularly in the training of Latin American leaders and in providing adequate buildings. The report said further: "Hospitals and medical service also are an essential part of our evangelizing witness and of our ministry to the people and must be greatly expanded."

Expansion was called for in Alaska also. Advance in Indian missions was anticipated at the points where American Indians are coming into contact with the white populations. With millions of young people involved in the armed services, it was recognized that evangelistic work among them must be maintained. Older People, a group whose numbers are increasing so rapidly that it will be impossible to maintain homes for them all in the years ahead, received attention for the first time in a national meeting of home mission leaders. The Conference called for a ministry to them in terms of fellowship and service.

The spiritual effectiveness of our entire home mission enterprise rests largely upon

the quality and consecration of the pastors in the churches and the workers in the home mission fields. Home missions leaders at Green Lake asked the churches to develop an atmosphere in which young people may readily hear and respond to the call of God to the gospel ministry and to missionary service. Churches were urged to encourage such young people to obtain full college and seminary training or other such standard technical training as a particular type of service requires.

Criteria for evaluating each type of home mission activity were developed. It was recommended that these be used by each Home Mission agency to test the quality of work in each type of missionary work it is doing.

These findings of the Home Missions Conference "call us to a renewal of our historic emphasis on evangelism if we are to continue as a strong Christian denomination, making itself count in the onward march of a cooperative Protestantism. To that end we must have a deep concern and a mighty passion for the redemption of our fellowmen."



A typical American housing development that has brought together thousands of people. But no church can be seen in the picture

■ PERSONALITIES ■



Kenneth Scott Latourette

Headquarters Luncheon For President K. S. Latourette

Following its forenoon session on September 18th the Executive Committee of the American Baptist Convention arranged a Baptist luncheon in honor of President Kenneth S. Latourette. Nearly 40 persons from various Baptist national, state, and city organizations in New York and Philadelphia were present. Convention Secretary Reuben E. Nelson presided and described the new President as "a man of high scholarship dedicated to a great mission." Greetings were brought by former Convention Presidents Mrs. Leslie E. Swain, and Elmer Fridell, by the Convention's 2nd Vice-President Mrs. Howard Wayne Smith, and by former Convention Secretary Joseph C. Hazen. Prior to Dr. Latourette's response, Home Secretary Jesse R. Wilson of the American Baptist Foreign Mission Society, who had been intimately associated with Dr. Latourette years ago during the service of both with

the Student Volunteer Movement, gave the assembled guests some inside information about the President's eminence and reputation. Few Baptists are aware of what a distinguished President they have. He holds nine university degrees, is a member of six learned societies, has been on the faculty of four universities, has lectured at numerous others, is a member of the board of directors of a dozen religious and philanthropic organizations, and is the author of a dozen books in addition to his monumental seven-volume *History of the Expansion of Christianity*.* "Dr. Latourette knows more about the expansion of Christianity than any other man living or dead", said Dr. Wilson. "Yet behind all this record of achievement and fame is his simple, sincere loyalty as a follower of Jesus Christ." Deeply touched by these tributes to his personality, achievements, and scholarship, the new President said modestly and graciously that he is proud of being a Baptist by heredity, by ineryia, and by conviction, and he praised Baptists for their great historic zeal and fidelity in preaching the gospel to the poor.

Then announcing the program theme for next year's Convention as "A Great Gospel for a Great Age", and the text as, "More than conquerors", he closed with an earnest plea to make this program theme meaningful in the life of our churches throughout the year.

* NOTE—The seven volumes were reviewed in *MISSIONS* as follows: Volume I, December, 1937, page 613; Volume II, November, 1938, page 547; Volume III, February, 1940, page 99; Volume IV, September, 1941, page 418; Volume V, June, 1943, page 355; Volume VI, December, 1944, page 571; Volume VII, November, 1945, page 485.—ED.



Alton L. Miller

A Testimonial Dinner To Dr. Alton L. Miller

The Foreign Mission Board took time out during its important fall meeting in New York City to schedule a testimonial dinner in honor of Mr. Alton L. Miller who retired in June as Chairman of the Board. He held this office for the past 16 years, the longest continuous chairmanship in American Baptist foreign mission history. He is really Dr. Miller, for he holds a Ph.D. degree from Harvard. At the dinner Dr. George M. Derbyshire of Oakland, Cal., as new Board Chairman presided. The program included three brief testimonial speeches. Dr. Edward H. Pruden, last year's Convention President, emphasized Dr. Miller's "high qualifications of leadership and his superb character." Mrs. L. B. Arey, President of the Woman's American Baptist Foreign Mission Society, referred appreciatively to Dr. Miller as "the elder statesman of Baptist foreign missions", using the term not as connoting

"the passing years" but as measuring "the stature of the position" which he had so acceptably filled. Treasurer Forrest Smith spoke in behalf of the secretarial staff and said that as a layman Dr. Miller had brought great prestige to the task of Board Chairman and that for 16 consecutive years his annual election by his Board colleagues had been a great tribute to his leadership. Mr. Smith reviewed briefly the tumultuous period of history which included recovery from the depression, the fundamentalist

controversy, the war, and the immediate postwar period, during which Dr. Miller had so ably and wisely guided the affairs of the Foreign Mission Society. Dr. D. B. MacQueen offered the formal resolution of appreciation for permanent record and this was adopted unanimously. Mrs. Miller was called upon for a brief comment and she expressed her great pride in her husband, even after 40 years of married life! In his own felicitous response to these tributes Dr. Miller, in choice diction which he must have ac-

quired 40 years ago at Harvard (this report is written by the Editor who is a Yale man and thus pays tribute to Harvard), indulged in interesting reminiscences and closed with a masterly emphasis on the importance of foreign missions today in winning the minds of men with the gospel of Christ as the only check against the menacing global spread of atheistic communism. There was unanimous satisfaction in the announcement that Dr. Miller continues his membership on the Foreign Mission Board.

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

Expanding Congo Opportunities But Not Enough Missionaries

The need for more missionaries receives special emphasis at the annual Baptist Mission Conference in Leopoldville, Belgian Congo, July 5-15, 1951

By ALICE A. JORGENSEN, R.N.

THE Belgian Congo Baptist Mission Conference held its annual meeting July 5-15, 1951, at Leopoldville, capital city of this Belgian colony in Africa. Miss Marguerite Eldredge served as Chairman of the Conference and opened the sessions with a devotional message based on the familiar Scripture, "Looking unto Jesus who, for the joy set before him, endured the cross." This theme set the tone for the other devotional messages. Rev. Henry Erickson brought us a series of five evening inspirational messages in which he discussed the themes, The Unchanging God, What is Man, The Fact of Unchanging Sin, the Fact of Un-

changing Salvation, Jesus the First Comforter.

The first three days we met in committees immediately following the morning devotional periods. When we met as a Conference on the fourth day, the committees were ready to report and the business proceeded on scheduled time. Reports from our seven stations and our advanced schools at Kimpese, Sona Beta and Kikongo presented many needs and an ever growing challenge. At Kimpese where we cooperate with British Baptists and Swedish Baptists and where our pastors and teachers are trained, expansion is in progress. The new Evangelical Medical Institute will

soon be opened at Kimpese. The Bible School at Kikongo is in its first year. Rev. and Mrs. Lewis Brown have worked against great odds in having to build a school around the classes as the months went by, and houses for students as they came. Now in less than a year several buildings are up with only the help of those who are being trained in the school. The new educational program under the Belgian Colonial Government presented many difficult problems and a challenge to us to co-operate or lose the greater part of our Protestant constituency. On our conference programs we were given an inspiring thought for each day. The day on which the educational work was considered, this thought was brought to our attention: "If I kneel at his feet I can stand up to anything." In discussing finances we were given this to think about: "It is too bad when Christians call God their Father and then

act like orphans." In his annual report our Mission Secretary B. W. Armstrong said that the smallness of our staff need not be a measure of our faith. Today we are barely holding the lines, whereas we should also advance.

Great was our joy and thankfulness as we welcomed two new missionary families, Rev. and Mrs. Donald Niles and Dr. and Mrs. John Walker and son John Jr., as well as two future missionaries, Charles Gordon Metzger eight months old and Philip Douglas Uhlinger three months old. The need for additional recruits on this field is very great. Looking unto Jesus, we base our asking for more missionaries upon His command.

On Sunday morning we attended services in the native city, where the British Baptists work in East Leopoldville and the American Baptists in West Leopoldville. Later we all met in the British Baptist church for an English service. In the last ten years Leopoldville has grown to be a metropolis of considerable size, and as such presents an ever growing challenge. On the last Sunday evening we met in the conference rooms for a communion service at which resident missionaries as well as many missionaries in transit, joined with us. In this hour of sacred fellowship we sensed as never before that our unity is in Christ: with Him we can go forward with hope and faith.

A Strenuous Visit To Belgian Congo

A brief report of Dr. Ralph M. Johnson's visit to the Baptist Mission Field in Belgian Congo

By B. W. ARMSTRONG

We had a delightful visit with Dr. Ralph M. Johnson who left

us on August 15th en route for India. He had a most strenuous and tiring visit here. When he comes again we shall not try to get so much into so few days. The visit to the lower Congo stations was not so tiring, but it was much too hurried. The trip to the

Missionary Oddities

Number 34

KISSING THE BRIDE

THE most interesting and a really hilarious interlude in our Haka Bible Conference in Haka, Burma, came when my wife Betty and I demonstrated to the Haka preachers the newly translated Marriage Service.

I had prepared in the Haka Chin language a standardized form or ritual for the marriage ceremony, patterned after the ceremony used by Baptist ministers in the United States. The part at the conclusion of the ceremony where the husband kisses his bride, was made optional because the Haka Chins do not have such a custom as kissing. Therefore when Betty and I demonstrated the ceremony, how and where to stand, what to say, what vows to make, etc., we omitted the kissing ceremony. Some of the pastors demanded that it be included. I demurred and said, "It is not your custom and you will never use it in the ceremony, and moreover your women are too shy." But the pastors insisted.

So Betty and I consented. I explained, "Not too short as if you are afraid of her, and not too long as if you are crazy, but just right, like this, see!" So I kissed Betty "just right" while all the brethren who had never seen a husband kiss his wife in public, whooped and hollered and cheered.—*R. G. Johnson, Haka, Burma.*

Kwango was comfortable on the plane but very rough after that. However, he did not complain at any time. He took his bouncing around in good humor. In fact he kept us singing most of the way across the Bayaka country. I believe he now has a comprehensive grasp of our abilities, opportunities, and our problems. He took note of what it would cost to send us the reinforcements we need with necessary housing and work appropriations.

We are glad that Dr. Johnson came to Belgian Congo and we believe his visit here will result in something worthwhile. He seemed to appreciate very much the school at Kimpese and the work our medical staff is doing which includes building and teaching, and he was profoundly impressed by the large unreached areas within the mission. At Boko we went out to visit several villages where the gospel has not been preached. We also took him to see the hippopotami on the Kwango River.

Everywhere our people liked him. His messages were simple and sincere and aptly illustrated, although Oscar Stenstrom did have some difficulty translating "radio beam" into the Kikongo dialect. Dr. Johnson's California shirt made a great hit with our students at Kimpesi. All of us were happy in his congenial and friendly company. We wished him all blessings and good health as he went to the other missions.

Breakfast in New York And Luncheon Next Day in Alaska

After a furlough of five months in the United States we are back in Alaska. We left New York City by plane after breakfast and arrived in Kodiak on the following day in time for lunch, little

(Continued on page 574)

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

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Not Gratitude But Penitence On Thanksgiving Day

THIS Thanksgiving Day editorial must be written and printed before the President of the United States issues his annual proclamation. The American people await with deep interest his customary list of global blessings. This year it is difficult to imagine what he can stress as reasons for giving thanks. Should a Korean armistice be arranged, he might cite as an occasion for thanksgiving the end of the war in Korea. Fiendishly it has been fought for more than 15 months with more than 80,000 American casualties. What was yesterday the lovely land of Korea is today the most horribly devastated land on earth, with its countless civilian casualties and its limitless destruction. Who can give thanks for that? Can the President suggest gratitude for the Japanese Peace Treaty which lacks the signatures of China, India, Burma, Russia, Czechoslovakia, Poland? These and other nations represent more than one billion people, *almost a majority of the population of the world!* Who can

give thanks for the ill will against America which these missing signatures portend? Can the President propose thanks for America's bountiful harvests against the background of last winter's delay in Congress in voting food relief for the starving people of India? Can he recommend giving thanks for America's astronomical armanent expenditures whose total exceeds the entire annual income of the people of Britain? Gratitude for that must seem fantastic in British eyes.

For people who are not impressed by such alleged global reasons for thanksgiving and who limit their gratitude to more personal blessings, other disquieting questions need to be asked. Who can give thanks for good health if little or nothing has been done for multitudes who are ill? Who can without grave concern feel gratefully happy over his own unbroken family circle when millions of white crosses fill distant military cemeteries? Who can sincerely give thanks for an elusive personal prosperity that is based on armaments and preparation for war? Instead of giving thanks for such blessings which the American people too smugly and complacently accept, they ought to go to their churches and synagogues on Thanksgiving Day humbly to confess their responsibility for the kind of world in which we live, and to pray with the Publican, "God be merciful to me a sinner!"

Thanksgiving Day should remind us not of transient, fictitious, elusive blessings, but of the one enduring reality which we too seldom seek and for which we should always give thanks. This enduring reality is the will of God in individual life and in the ongoing history of nations. To seek, to discover, to follow the will of God is the one unfailing, constant assurance of an abiding blessing and an enduring happiness. Prosperity cannot give it nor adversity remove it. Victory in war does not produce it nor defeat take it away. Peace treaties cannot guarantee it nor absent signatures eliminate it. Let Americans as a people and a nation seek and follow the will of God in their lives, and there will always be reason for thanksgiving.

(Editorials continued on pages 546-548)

ARE WE KEEPING PACE?

Is the Christian religion falling behind in the race to conquer mankind? If you are not continually and consistently giving to missions, you are hindering the spiritual progress of the entire world.

Be thankful that you can help the rest of the world!

THEFU
Council on Mis



THE FUTURE OF OTHERS IS IN YOUR HANDS

Give that the World may Live!

on Missionary Cooperation — American Baptist Convention

American Organized Labor Marches Ahead of the Christian Church

ON September 19th the National Council of Churches held its bi-monthly General Board meeting in a conference room of a New York hotel. In an adjoining conference room a labor union held its annual convention. In agenda and interests the two meetings illustrated the familiar line, "never the twain shall meet."

The church group had nothing to say about American aid to Fascist Dictator Franco of Spain, probably in the feeling that previous protest against American recognition of the Franco dictatorship by the predecessor Federal Council of Churches in 1948 at Cincinnati, was sufficient. At San Francisco the American Baptist Convention likewise mildly opposed recognition. Probably for this reason neither the Boston Convention of 1950 nor the Buffalo Convention last May had anything to say about American aid to the Spanish dictatorship. Disregarding both the Cincinnati protest and the San Francisco protest, the U. S. State Department, recently established an American Embassy at Madrid, and Congress voted a loan to Dictator Franco.

At its New York meeting the labor union unanimously adopted this resolution.

Nothing has changed since 1946 when the United Nations declared that "in origin, nature, structure, and general conduct, the Franco regime is a fascist regime, patterned on and established largely as a result of aid received from Hitler's Nazi Germany and Mussolini's Fascist Italy." Nothing has changed. There are still no free trade unions in Spain, no freedom of speech, no freedom of the press, no freedom of assemblage, no freedom of religion. The prisons are filled with those who fought for a free and democratic Spain. . . . On the insistence of Senator McCarran the U. S. State Department has chosen this time to rush aid to Franco Spain. Already \$62,000,000 have been voted and millions more are to be given to support the tottering rule of Franco. Our Defense Department is at present in process of negotiating a military alliance with Spain. The honor of American democracy requires that this conviction resolve: 1—Stop aid of any description to Franco Spain. 2—

Stop making any military alliance with Franco Spain. 3—Break diplomatic relations with Franco Spain. 4—Send copies of this resolution to the President, to all members of Congress, and to the United Nations.

The complaint is sometimes made that the church has lost the respect of the laboring man and that American organized Christianity makes no impression on American organized labor. One reason is that on a crucial, moral issue, like American support of a fascist dictatorship that denies civil and religious liberty, organized labor marches far ahead of the Christian church.

The Uselessness and Usefulness Of Methodist and Baptist Laymen

ASOUTHERN Methodist Bishop addressed a laymen's conference in Mississippi. Instead of speaking about the Methodist Episcopal Church and the layman's responsibility in maintaining it, the Bishop talked very frankly about the varieties of laymen, their uselessness and usefulness, and their place in the life of the church. As reported in *The Christian Advocate* (Methodist paper), the Bishop grouped all laymen into four categories, as follows:

1. **TIRED LAYMEN.** On Sunday morning they always have to do garden work, furnace repair, car washing, snow shoveling. On sunny Sundays they are too tired to come to church. So they walk ten miles across a golf course.

2. **RETIRED LAYMEN.** Once they carried the burden of the church, filled many offices, undertook many responsibilities. Now they are weary with well doing and they live on their past recollections.

3. **TIRESOME LAYMEN.** They head many committees, make many speeches, always insist on their point of view. They bore everybody but themselves.

4. **TIRELESS LAYMEN.** Sunday after Sunday they are in their accustomed pews. By their interest, time, service, prayer, and means, they support the work of the church in its community, and its world outreach on mission fields. Cheerfully and willingly they

serve on committees and boards. From one end of the year to the other they sustain and encourage and cheer their pastors.

What the bishop said about Southern Methodist laymen applies perfectly to American Baptists. MISSIONS has no means of knowing how many Baptist laymen read this magazine. You have just reached the end of this editorial. Perhaps you are a layman. In which of the four classes of Baptist laymen do you find yourself?

The Calendar Coincidence of Christ or Chaos

OCCASIONALLY the calendar brings forth an amazing coincidence. This year the second Sunday in November, for the past 21 years known as Men and Missions Sunday, is also Armistice Day. Against the background of today's fearful tensions it would be impossible to suggest a more fitting or relevant theme than, "Christ or Chaos," which the Laymen's Missionary Movement has announced for Men and Missions Sunday. It is likewise appropriate for Armistice Day which, because of its annual reminder of the repudiated pledge of 1918, accentuates the chaos which war inevitably bequeaths to victor and vanquished. Men and Missions Sunday is a reminder that Christ is the only answer to the world's chaos. The second Sunday in November thus calls attention to two ways of life, two philosophies, two types of civilization that are immeasurable distances apart. Every person, every nation, every combination of nations, whether an American alliance, a union of Russian satellites, a grand organization like the United Nations, faces the choice between the two. Either the choice is Christ's order of society based on the fatherhood of God, the sacred worth of every individual as a child of God, and the brotherhood of man, or the choice is a mechanistic, materialistic, militaristic, order of society, emerging eventually as an atheistic civilization. Whether such godlessness goes by the name of communist, fascist, socialist, capitalist, is irrelevant except that as godless, all

four are the enemies of Christ's way of life. This November calendar coincidence should be a stimulus to the men in every church to accept the challenge of Christianity's foes and by new devotion to the Christian world mission help to bring order out of today's chaos and to substitute the way of Christ for that way of life which each recurring Armistice Day tragically commemorates.

Ye that are men now serve Him
Against unnumbered foes;
Let courage rise with danger
And strength to strength oppose.

That stanza from a familiar hymn should be sung with fervor and enthusiasm on Men and Missions Sunday.

Editorial Comment

★ FOR 40 YEARS in December of each year *The New York Times* has made an appeal for the support of a carefully selected and thoroughly investigated ONE HUNDRED NEEDIEST CASES. How this fund has grown since its first appeal in 1912 is shown in its annual report for the appeal of 1950. During its first year, 1912, gifts totalled \$3,630.88 from 177 contributors. Last year the number of contributors rose to 10,594 and their gifts amounted to \$319,981.22. Each year the funds so received have been turned over to reputable charitable agencies for distribution to the HUNDRED NEEDIEST CASES. Homeless children, sick babies, destitute mothers, unemployed fathers, aged and infirm couples, men and women of all races, colors and creeds, crippled, nervously broken, incurably sick, discouraged, lonely, defeated, all have been benefited by this annual relief project of a great newspaper. In spite of wars and rumors of wars, of human selfishness in many forms, prejudice, class strife, hatreds, misunderstandings, antagonisms, and all the other evils of our time that daily make the headlines in our press, there is still a great deal of neighborliness, unselfishness, cheer, and good will left in our world. And for this we should give thanks.

★ A WASHINGTON NEWSLETTER reports that on request from the Pope the United States Ambassador to the Philippine Islands yielded diplomatic priority to the newly appointed Papal Ambassador Edidio Vagnozzi. (See MISSIONS, October, 1951, page 459.) Heretofore the American Ambassador has been Dean of the Diplomatic Corps at Manila. Wherever and whenever possible the Pope insists

on diplomatic priority for his ambassadors to governments with which the Pope maintains ambassadorial relations. Here is one more argument why the American people must maintain inviolate the principle of the separation of church and state and not permit the U. S. Government to restore the relations with the Pope which were terminated by the resignation of Mr. Myron C. Taylor nearly two years ago. Rumors are again afloat that President Truman is seriously considering the appointment of a successor to Mr. Taylor. In the New York State Legislature recently Assemblyman W. C. Giaccio, introduced a resolution calling upon Mr. Truman to appoint another American diplomatic representative to the Vatican. You had better write to your Senator to express your unalterable disapproval before it is too late.

★ IN ONE OF HIS CARTOONS, which MISSIONS is unable to include in its series because it can publish only ten in a year, Cartoonist Charles A. Wells pictures a church and people passing it en route to Sunday golf games, fishing trips, and picnics. In front of the church the pastor has displayed a huge sign. In big letters so that all passersby can read, it says, "This is a CH—CH. What is missing?" The cartoon is entitled, "Sunday Morning in Our Town." You can easily fill in the missing letters. Do they apply to you?

★ AS REPORTED in *The New York Times*, recently *The Daily Worker*, which is the principal paper of the Communist Party in the United States, appealed in a front page editorial to its readers for \$200,000 in donations to pay its annual deficit and to permit its continued publication. Circulation has dropped to 14,000 copies daily and to 50,000 for its Sunday edition. This interesting fact prompts a question. If communism in the United States is so weak that in a city of 8,000,000 persons only 14,000 can be found who read communism's daily paper, then how can communism really be the menace that it is alleged to be? Or is that menace exaggerated and propagandized out of all proportion to its reality? This is not a time for hysteria, unwarranted fears, unreasoned apprehension. It is a time for calm, objective appraisal of what constitutes the real danger to the security and welfare of the people of the United States and what constitutes wild and irresponsible propaganda.

★ IN MOST EDITORIAL OFFICES all unsigned letters are promptly relegated to the waste basket. Occasionally an exception seems warranted. Recently

the Editor of MISSIONS received an anonymous letter from a former Baptist, apparently now a Roman Catholic, who objected to MISSIONS' editorials on President Truman's Ambassador to the Pope, and to its editorial review of the book, *The Vatican and World Policies*. One sentence from that unsigned letter justifies making an exception to the rule and of referring to the letter here, for it reveals how woefully misinformed Roman Catholics are concerning the attitude and position of their Hierarchy. The writer says, "Catholics do not malign any religion except communism and fascism." It is true that the Roman Catholic Church denounces and maligns communism, but when and where has it maligned fascism in Germany, Italy, Spain, Argentina? And whenever the Roman Catholic Church refuses to have any relationship, direct or indirect, with Protestantism, as at Amsterdam during the assembly of the World Council of Churches, and whenever it denounces Protestantism as error and heresy, in reality does it not malign all Protestants?

THE GREAT DELUSION

Number 185

MORE WORK FOR THE COAST GUARD

THE enforcement of "all applicable laws on the high seas" is the responsibility of the United States Coast Guard. So it patrols 3,000 miles of coastline along the Atlantic Seaboard and the Gulf of Mexico from Maine to Texas.

The return of legalized alcoholic liquor now makes more work for the Coast Guard that was never expected when the 18th amendment was repealed. The Coast Guard must locate and trap moonshine distilleries that have been established in inland hideaways along the coast. Low flying Coast Guard planes spot the hideaways, signal the location to patrol cars who find them and arrest their operators. Captain R. L. Burke, senior air officer of the Coast Guard, estimates that his planes spot about 650 illicit stills each year. Their unchecked operation costs the U. S. Government more than \$15,000,000 annually in taxes which these illicit distillers never pay.

Do you recall the persuasive argument for the repeal of prohibition 18 years ago that it would do away with the bootlegger and the moonshiner? This extra work for the Coast Guard reveals how sadly the American people were deluded by that argument.

THE LIBRARY

Reviews of Current Books and Announcements by Publishers

✿ **HEAVEN ON EARTH**, by *Janet Mabie*, recalls childhood memories of Northfield, Mass., memories of wintry roads, old-fashioned dinners, table talk, family prayers, and the deeds and words of Moody, Sankey, Campbell Morgan, John R. Mott, Hugh Black, the author's father Henry C. Mabie, and other spiritual giants who made Northfield a place where God drew near to the multitudes that assembled on her hills. The book is beautiful in thought, word-pictures, dignity, and literary expression. It is a graphic presentation of quiet events and peaceful living that made Northfield famous and an intricate part of the American saga. (Harper and Brothers; 242 pages; \$2.75.)

✿ **TREASURY OF THE CHRISTIAN FAITH**, is an encyclopedic handbook of the range and witness of Christianity, edited by *Stanley I. Stuber* and *Thomas Curtis Clark*. In 50 chapters covering an amazing array of topics, such as brotherhood, discipleship, God, Christ, Christianity, the Church, hope, humility, man, missions, prayer, service, sin, social justice, thanksgiving, war and peace, worship, the two compilers in a task that has extended over a period of 15 years, assembled more than 2,000 comments, testimonies, stories, incidents, and more than 650 pointed paragraphs and sentences, from more than 750 contributors. One criterion determined their selection. Each quotation had to have lasting value and had to meet the test of quality. The result is one of the finest collections of its kind ever produced. At the close there are three indexes, one on usability, one on topics, and the third on

authors and sources, which will be of help in using the volume. One valid criticism would be too many quotations from a few men and too few quotations from others. For example, the great George W. Truett is in the book with a single quotation of less than two lines, while 108 quotations are credited to Henry Ward Beecher. The book would make an ideal Christmas gift. (Association Press, 832 pages, \$5.00.)

✿ **WORLD FAITH IN ACTION**, edited by *Charles T. Leber*, is a comprehensive report on the united missionary enterprise of Protestant Christianity telling what the ecumenical churches are doing for Christ in Europe, the Near East, Africa, China, Japan, India, Pakistan and Latin America. The story is told by religious leaders actively engaged in the ecumenical movement, representing eight denominations in six countries. Many pertinent and perplexing questions are answered, i.e., "Can religion stand up under advancing science? Is

the Christian Church winning or losing? Is one religion as good as another?" etc. The words of W. A. Visser 't Hooft about Europe are applicable to America: "Europe cannot live merely for the sake of Europe. Whenever it has been truly alive it has lived for something greater than itself. . . . The basic trouble with Europe is that it has lost its sense of vocation. . . . Europe can survive only if it recovers its calling. It can survive only by renewal." (Bobbs-Merrill; 345 pages; \$3.00.)

✿ **WAKE UP OR BLOW UP**, by *Frank C. Laubach*, is not the call of an alarmist, but the plea of a sane prophet sensitive to the precarious condition of the present world. He tells what America can and must do to save civilization. She must befriend the hungry, unhappy, destitute and restless peoples of the world, and lift them to new levels of life. These weary nations have learned that there "is bread enough and to spare." They are determined to have their share of this world's goods, and will follow anyone who promises them hope for tomorrow. America can furnish the skilled technicians and the leadership these people need to realize their hopes. Men of good habits, integrity, honor and Christ-like spirit are needed to save the world from destruction. "We are in a race against time. . . . Will enough be willing to apply the Christian program of helping people soon enough to save the world?" (Revell; 160 pages; \$2.00.)

✿ **THEY ALSO BELIEVE**, by *Charles S. Braden*, is an interest-

Questions People Ask

by **ROBERT J. McCracken**. A first book from Dr. Fosdick's successor in famed Riverside Church. Dr. McCracken's messages are both personal and profound and come in response to many questions put to him by troubled Christians he has met at Riverside and elsewhere over the country. Some of the questions considered: Why Not Do What Comes Naturally?, How Does One Learn to Pray?, What Makes a Church Vital?, Why Did Jesus Die? An easily-read book of real inspiration. \$2.50

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S-D

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S-D

ing study of 13 minority religious groups or cults in the United States, such as Mormonism, Jehovah's Witnesses, Christian Science, the Oxford Group, Theosophy, New Thought, the Cult of Father Divine, and others. As Professor of The History and Literature of Religion at Northwestern University, the author is an authority in the field of comparative religion. He has written a well documented, sympathetic, factual, and objective study of various religious movements that have often been ridiculed, condemned, misunderstood, and have been regarded by most American Christians not only as rank heresies but as queer and foreign to the true nature and spirit of Christianity. For the pastor in whose town there are churches or branches of these cults, this book is indispensable to sympathetic and courteous understanding. (MacMillan, 491 pages, \$6.00.)

✿ **THE FUTURE IS NOW**, by *Homer W. Carpenter*, calls upon America to assume the responsibility of leadership in building a new free world. Before America can accept this imperative obligation of shaping a world capable of survival she must set her own house in order by fulfilling her constitutional destiny, by establishing social justice at home, furnishing honorable employment, exercising racial equality, correcting corrupt politics, uniting a divided church, directing destructive forces to constructive ends, sacrificing for world peace, and expanding educational frontiers. This new birth of freedom can become a reality only as individuals desire it enough to work, pray and sacrifice for it. The time to usher in this Utopia is NOW. (Bethany; 187 pages; \$2.50.)

✿ **COMMUNION MEDITATIONS**, edited by *Gaston Foote*, pastor

of Grace Methodist Church, Dayton, offers 25 choice, inspiring communion sermons by the same number of outstanding clergymen. Among the contributors are five Baptists: E. H. Pruden, E. T. Dahlberg, R. J. McCracken, H. C. Phillips, J. C. Hickerson; other well-known ministers are, Sangster, Sockman, Macartney, Stamm, Homrighausen and Kennedy. The book presents fresh homiletic suggestions for the communion sermon. (Abingdon-Cokesbury; 176 pages; \$2.00.)

✿ **ANointed TO PREACH**, by *Clovis G. Chappell*, is truly a "guide to effective, forceful preaching" by one of America's most gifted and devout ministers. Dr. Chappell rightly contends that "there is nothing else so essential as the right kind of preaching." In this lucid, provocative, compact book he suggests how one may be "the best possible teacher." In six erudite and edifying chapters, the preacher's call, the most essential function of his ministry, the characteristics of an effective sermon, preparing the sermon, leading public worship, and care of body, mind and spirit, are forcefully and helpfully discussed. (Abingdon-Cokesbury; 124 pages; \$1.50.)

✿ **THE PRAISES OF ISRAEL**, by *John Paterson*, Professor of Hebrew and Old Testament at Drew Theological Seminary, shows the abiding vitality of the Psalms because they "spring from life and speak to life." The author directs attention more to the problems that prompted the man who sought God than he does to a critical study of the Psalm. He shows man yearning for God as he fights against the down-drag of his lower self, and notes his ring-

ing cry of joy when God delivers him. After presenting a fuller understanding of the Psalms, gained through Biblical research, the writer moves on to select the main type of song in the Psalter and interpret their meaning for modern man. He closes with a study of the doctrinal teachings of the Psalms about God, Revelation, Man, Nature, Sin, Grace, and Life Hereafter. (Charles Scribner's Sons; 256 pages; \$2.75)

✿ **BERKELEY VERSION OF THE NEW TESTAMENT**, by *Gerrit Verkuyl, Ph.D.*, New Testament Fellow of Princeton University, is the fifth edition of this modern translation from the original Greek, with brief footnotes and dates, attractively bound in pocket size edition. (Zondervan Publishing House; 672 pages; \$2.50)

✿ **PARSONAGE DOORWAY**, by *Anna L. Gebhard*, illustrated by Janet Smalley, is an intimate story of the eventful life of a minister's family, written by a gifted minister's wife. Four normal American children added to the perplexities and joys of maintaining dignity and decorum in the parsonage of a typical rural parish. This is an exciting, amusing, and inspiring story of trials, hardships, and happiness; a vivid picture of a devoted family quarreling, loving, suffering, rejoicing and praying together. (Abingdon-Cokesbury; 144 pages; \$1.75.)

✿ **GIVING A REASON FOR OUR HOPE**, by *Carl F. H. Henry*, is an erudite, convincing book to place in the hands of college students. It contains answers to 38 "on-the-spot" questions put to the author in group discussions with university students. The queries, largely in the field of philosophy and theology, are arranged under eight headings:

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"The Kingdom of God, Non-Christian Views, Christianity and Science, Problem of Evil, the Trinity, Man's Nature, History, Personal Problems." The author, a Ph.D., from Boston University, reveals a keen mind and understanding spirit in his straightforward replies. (Wilde; 96 pages; \$1.50)

✿ **THE SON OF GOD AMONG THE SONS OF MEN**, by *Everett F. Harrison*, studies the influence of Jesus on the lives of 17 persons mentioned in the Gospel of John, beginning with John the Baptist and closing with John the beloved disciple. This unique book contains helpful suggestions for a series of sermons on New Testament characters. (Wilde; 251 pages; \$2.00)

Books Received

HOW CHRIST CAME TO CHURCH, The pastor's dream and a spiritual autobiography, a reprint of the original which was published more than 50 years ago, by *Adoniram Judson Gordon*, Judson Press, 123 pages, \$1.50

A METHOD OF PRAYER, by *Johannes Kelpius*, with an introduction by *E. Gordon Aldefer*, Harper and Brothers, 127 pages, \$1.50

GO TELL THE PEOPLE, A practical book on preaching, by *Theodore Parker Ferris*, Charles Scribner's Sons, 116 pages, \$2.00

GOD IN EDUCATION, a discussion of the basic role of religion in the educational process, by *Henry P. Van Dusen*, Charles Scribner's Sons, 128 pages, \$2.00

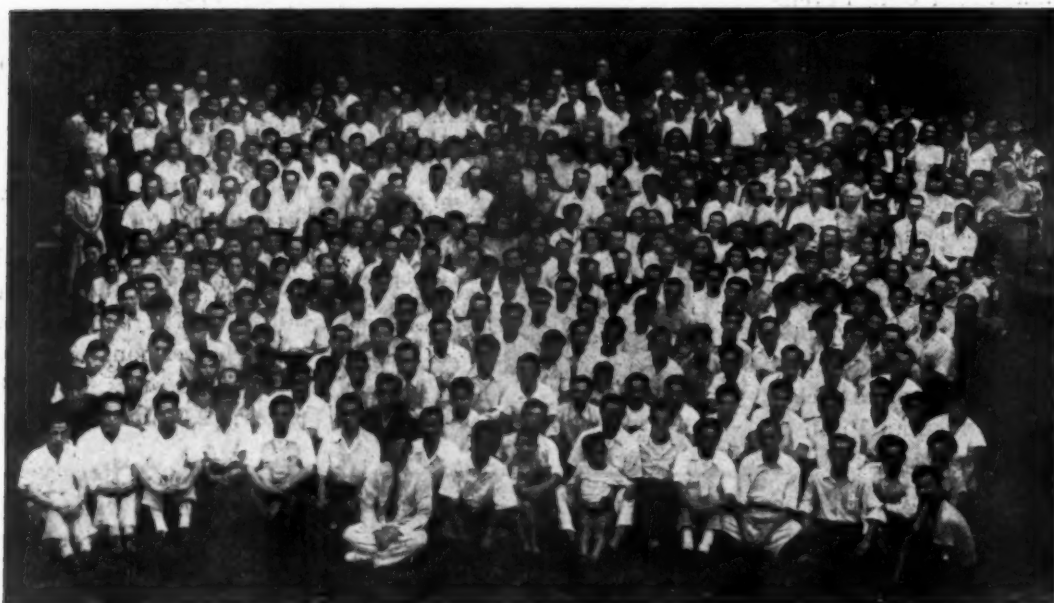
CHRISTIAN EDUCATION IN A DEMOCRACY, A discussion of the philosophy and practice of Christian Education, by *Frank E. Gaebelein*, Oxford University Press, 304 pages, \$4.00

A HARMONY AND COMMENTARY ON THE LIFE OF ST. PAUL, according to the Acts of the Apostles and the Pauline Epistles, by *Frank J. Goodwin*, 240 pages, \$2.50

Freedom for Women in Today's Great Adventure

On mission fields abroad, as well as at home, special attention must be given to women to enable them to take their rightful position of responsibility in the life of the Christian church

By HAZEL F. SHANK



Japanese young men and women enrolled in the Leaders Training Course at Nikko, Japan, last August. Included are the 60 women for the Women's Leadership Training Conference

NOWHERE is the eternal truth that "where the Spirit of the Lord is, there is freedom," more vividly portrayed than among women who are active in the Christian churches of Asia and of Africa. Among them this freedom of the mind, heart, and spirit, brings vision. Moreover, it develops initiative and creative energy which make these women towers of strength in the churches and in today's great adventure for God which is known as the Christian movement around the world.

BEGINNINGS IN JAPAN

At Nikko, Japan, famed for its elaborate temples of gold and red lacquer and its long rows of centuries old Cryptomeria trees, 60 key women from Baptist churches and schools gathered on an August day in 1951, for a training conference, presided over by Mrs.

Kimiyo Yamamoto, a recent guest in America of the Woman's American Baptist Foreign Mission Society. The program, inspired and developed by the women themselves in those three short but crowded days, may well prove to be the dawning of a new day when Baptist women in the churches of Japan will make their special contribution to the spiritual vitality and outreach of their churches. Formerly the church women in Japan were often content to secure a speaker, practically always a pastor, to give them a sermon and then adjourn the meeting. Now out of this training conference, through the vision and inspiration of its few leaders, has come a well-rounded program with study that will nurture the spiritual lives of the women and their families. Retreats for pastors' wives, conferences for leaders, women's houseparties in different sections of Japan, have all been held

during the past year, and more are planned for the coming year. Training in Stewardship received a strong emphasis.

Mrs. Ayako Hino, also a recent visitor in America where she spent a year at Keuka College and in visiting churches and women's groups in the American Baptist Convention, gave three hours at the conference to launch a Stewardship Program among the women, using charts, filmstrips, pamphlets and many verbal illustrations from her experiences in Japan and in America. She stressed education for Stewardship and the practice of it, the two going forward simultaneously. "Without earnest prayer plans for Stewardship are bound to fail," she said. Consequently the women agreed to set aside a brief period each noon to pray for God's guidance and the success of their efforts.

A small amount in the funds contributed to last year's Japan Opportunity Program was set aside to help finance women's work for the first five years. In making up their budgets for the five-year period the Japanese women have included a yearly subsidy on a decreasing scale. By that time they plan to raise their own budget locally.

MAKING HISTORY IN BURMA

In Burma the women of the Burman churches have long been organized, first under the able leadership of Dwa Mya, one of Burma's great Christian women, and later

under the leadership of dozens of well-trained, resourceful and devoted Burman women. The Burman Women's Society and the Karen Women's Society have been largely responsible for the two Women's Bible Schools at Insein, often supplying the salary for their graduates when they went out into the churches or districts. The Karen Women's Society dates back to 1919, when Nellie Yaba Min returned to Burma from a visit in America. She was present at the Burma Baptist Convention in Moulmein that year and suggested that the women start an all-Burma society. A national society was started in 1920 at the time of the next Convention.

Words cannot describe the enormous contribution which the Karen Women's Society has made through the Karen churches in the years that followed, both in the work of the Associations and in the outreach of the Karen Convention among the peoples of the hills and even to Siam. The past decade has brought war from without and within with its impoverishment to the Christian women of Burma, loss of their homes and destruction of their schools and churches, but these tragic experiences have only served to deepen their devotion to Christ, to sharpen their vision of the spiritual needs of their people and to strengthen their purpose to prepare their young men and women for Christian service.

Although, according to a statement of a high government official, only 5% of the



Six founders of the All Burma Karen Women's Society

Karen population have been actively engaged in the insurrection in Burma, the whole Karen community has suffered greatly from the civil strife of the past two years. It is, therefore, all the more remarkable that 36 women should be enrolled this year in the Karen Woman's Bible School, and 42 men in the Karen Theological Seminary. Of the 11 enrolled in the re-organized Divinity School for theological training on higher levels, nine are Karens.

Out of the Karen churches this year two Karen girls, a nurse and a Bible woman, have been sent north for work among the Kachins of the Triangle area. They are spending the rainy season with Miss Lucy Bonney at Sumprabum, studying the Kachin language before going to the Triangle to begin their work next dry season. In the Bassein-Myaungmya area whole Christian villages have been destroyed and the Christian community greatly impoverished. Nevertheless, even here the Woman's Association is sending two of their young women to Leonard Theological College, Jubbulpore, India, for the higher training in religious education which cannot be secured in Burma. The Association will employ these young women upon their return to work in the churches of the area.

The Kachin Baptist women in the hills are following the example set by the Burman and Karen women's national societies. The Kachin Bible School at Kutkai trains women as well as men, and for over a decade trained Kachin Bible women have walked up and down the hills of Kachinland, preaching the gospel. Often they are employed as pastors of churches. The Kachin nurses are also a powerful Christian witness, as they bring the only qualified medical care which many of the Hill people ever receive. In recent weeks a Kachin nurse and a midwife went from Bhamo to the Putao area in the north to minister to the large numbers of their people there, the first venture of this kind for the Kachin women.

The women of the various races of Burma have been intensely interested in the development of a Christian Home program in the churches. Training for this program is car-

ried on in the informal institutes and Christian Home Festivals, and also in the more formal type of activity through instruction in Bible schools, seminaries and high schools. The Lena Tillman Case Memorial Fund, an item in the 70th Anniversary Fund of the Woman's American Baptist Foreign Mission Society, supplies a small amount yearly to undergird this program. An excellent beginning in literature for the Christian home has been made. Burman and Karen women are giving able leadership in the preparation of program and literature. These leaders have requested that Dr. Irma Highbaugh of the International Missionary Council visit Burma to help put the program for Christian Home and Family Life on a broader and more effective basis. Indicative of the general interest in this subject, "The Church Speaks," a radio broadcast from a Rangoon station, allotted time on Mother's Day for a program under the auspices of the Christian Home and Family Life Committee.

ACCOMPLISHMENTS IN INDIA

During the year in India three women's groups have recorded noteworthy achievement. The Telugu Baptist Women, organized more than 20 years ago, have raised a steadily increasing budget each year for projects that undergird the churches of the Telugu Baptist Convention. Not only did they raise over 1700 rupees for their regular 1950 budget, but they



Bible women at the well by the newly erected Christian Witness Center in Bez Wade, built by the Telugu Baptist Women's Convention of India

gave an over and above Love Gift of 2200 rupees to erect the first unit of a building for their Bible women in the great industrial city of Bezwada.

The women of the Assam Baptist churches have met frequently as a woman's conference mainly for inspiration and largely under the leadership of the missionaries. Recently these women met and organized with a definite program under the leadership of the Assam Baptist women themselves. One of their projects, that of two-week institutes for Bible study, will of itself prepare these women to be better church members and strengthen their Christian witness.

From among the young Oriya women of Bengal-Orissa, two have received training at Leonard Theological College, Jubbulpore, India, and returned to make outstanding contributions in evangelistic work and special work among the women. In the late spring of 1951 a girl from the Santal tribe finished her college work and returned to her people to become headmistress of the girls' school. A second Santal girl was accepted for medical training at Vellore Christian Medical College, probably the first Santal girl to qualify for admission to this College. In 1947 at the silver anniversary of the Woman's Conference in this Mission, the women raised money to finance the printing of a text on child care. They help support Bible women among the primitive Kora people and contribute to the budget of their local Home Mission Society.

EXPANSION IN THE PHILIPPINES

Women in the Philippines have carried on a fine program since 1930 with some help from the missionaries, but largely as their own responsibility. By 1940, there were 23 women graduates of the former Baptist Missionary Training School employed and supported by individual women's societies. Since the war they have desired to broaden their program and have sensed their own lack of training and experience along certain lines. Consequently a request was made for a missionary adviser with special training in Christian Home and Family Life and ability to do

Christian work among rural people. The Woman's Foreign Board is complying by sending a well-qualified missionary formerly in China. Most of the larger churches employ young women trained in the Woman's Department of the School of Theology at Central Philippine College for this work. Having a missionary assigned to this task will help these young women evangelists greatly in keeping their standards high and in making their work more effective.

THE GOSPEL LIBERATES CONGO WOMEN

Because of the very low social position of women in Belgian Congo, they had to be helped at first to see that the gospel is really for them as well as for men. Through the years as these women have responded to the call of Christ, their hearts and minds have been opened, their initiative and abilities developed, and they have taken their place in the Christian churches beside their husbands and brothers.

STATING THE CASE

Why "women's work" in the churches? Occasionally we are asked here at home, "Isn't the Christian church a place where men and women are of equal importance, where they should work together for the Kingdom of God?" One educated Oriental woman claimed, "We have grown beyond having special work for women." Both of these may sound like advanced thinking—but are they? The obvious answer is that women have women's ways of doing things and they do secure results—results that enrich the whole Christian church. Work for women and girls has developed in characteristic ways in different countries, yet on all of the mission fields and at home, women's prayer meetings have been the foundation of the work—the fountainhead of its growth. In carrying on their own program women develop and consecrate their special talents and abilities, and express their outgoing sympathy and understanding. It should be remembered that in many countries special attention still must be given to the women if they are to take their responsibility in the life of the church.



The flooded area around North Topeka, Kansas. In the circle may be seen the flooded North Topeka Baptist Church

The Greatest Flood in Kansas In More than 100 Years

"They Cast Their Bread Upon the Water"

Although they have suffered their greatest flood since 1844 and in addition have lost their main source of income, their wheat crops, Kansas Baptists are ahead—way ahead—in their giving to the Unified Budget as compared to the same period of last year. In his report concerning flood conditions, Secretary Harry Atkinson stated, "In the company of a small committee made up of Baptist pastors from the vicinity I actually waded through muck that was knee deep. The devastation was terrible. Houses were torn from their foundations. Most of them were condemned by the city authorities. Basements and first floors covered to a considerable depth by a grey-black mud with an unbearable stench. Furniture and pianos and books were reduced to rubble. Where houses

had been partially cleaned out, these were mixed in with heaps of mud and debris."

Yet out of this chaos the people of Kansas remembered their obligations toward their Christian brethren in the other parts of the world and INCREASED their giving to the Unified Budget. In Hong Kong, China, the news of the Kansas flood filled the front pages of the newspaper and a committee was formed to ascertain how the people of Hong Kong might help their American neighbors and send relief in their distress.

The American Baptist Publication Society has offered to supply books to pastors who lost their libraries in the flood, and church school teaching materials to the flooded churches for the fall quarter.

Dr. Luther Wesley Smith Resigns as Interim Director

At its meeting on September 15th the Administrative Committee of the Council on Missionary Cooperation accepted with deep regret the resignation of Dr. Luther Wesley Smith as Interim Director, and expressed its sincere appreciation for all that Dr. Smith had done to advance the work of the Council during his interim directorship. His successor, Dr. Ralph M. Johnson, is expected to return from his tour of world mission fields late in October and will have begun his services by the time this announcement is read. Dr. Smith suffered a severe heart attack on July 18th and since then his recovery has been slow but steady. It is confidently anticipated that he will be again available for active service in the early spring after an extended period of recuperation in Florida.

Following the acceptance of his resignation, a special resolution of appreciation of Dr. Luther Wesley Smith's services as Interim Director was unanimously adopted by the Administrative Committee and forwarded to him at the hospital in St. Paul, Minn. The resolution assured him also of the prayers of multitudes throughout the area of the American Baptist Convention who are grateful for his devotion and leadership, who rejoice in the news of his recovery of health, and who confidently hope for many years of his continued leadership and service.

Audio-Visual Education International Workshop

American Baptists were hosts during the week of September 2nd to an International Workshop in Audio-Visual Education held at Green Lake, Wis. Approximately



A scene from the new color sound film "The Rivers Still Flow," relating to Baptist missionary work among the American Indians. The film was taken on location at Bacone College

300 people attended the one week sessions which emphasized the complete utilization of Visual Aids, proper production of films, recordings and film strips, reviews of the outstanding films produced throughout the year, proper promotion and publicity of audio-visual aids and many other phases of this important means of education and worship.

One workshop feature was a library of all of the latest in religious films where members of the workshop could review them at their own convenience. In one room, eight motion picture projectors were in use at one time with the sound being reproduced over ear phones so that those interested in a particular film would not be disturbed by the other showings. Private projection rooms were also available. One of the prime purposes of the workshop, which was held under

WANTED

Two copies of the book **PREACHING VALUES OF MISSIONS** by *Helen Barrett Montgomery*, Judson Press Publisher, about 1925. Now out of print. Needed for Missions courses at Temple University School of Theology. Philadelphia 22, Pa. Prof. A. G. Adams. *State price.*

October Photographs

MISSIONS regrets the omission of the courtesy credit lines for the two photographs which appeared in this section in last month's issue, pages 494-495. Both pictures, one showing President Kenneth Irving Brown preaching in Rangoon, Burma, and the other showing the Baptist Youth Rally also in Rangoon, were furnished by Picture Kraft.

the auspices of the National Council of Churches' Division of Christian Education, was for the various participating denominations to exchange views, ideas and methods of production as well as to share with each other films which could be used by their brother denominations.

The Audio-Visual Aids Department of the Council of Missionary Cooperation played a prominent role in the successful promotion of the workshop.

One of the films at the Workshop was the color sound film produced this summer by our own Baptist Visual Aids Department and entitled "The Rivers Still Flow." It is expected to be available for distribution this coming spring. The scene on this page is taken from this film, which concerns our work with the American Indians. The film was taken at Bacone College.



Mr. Harold M. Greene, Mr. Alan E. Seibert, and Dr. Roy B. Deer at the recent meeting of the Administrative Committee of the Council of Missionary Cooperation, discuss the receipts toward the Unified Budget this year in comparison with the receipts of previous years for the same period. Dr. Deer is engaged in budget research. Mr. Seibert is Auditor for the Council and Mr. Greene is Treasurer. To date the increase of giving over last year is approximately 5% whereas the increase of 15% is necessary to complete this year's program

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Occasions for Thanksgiving In Bengal-Orissa and in Japan

Missionary service on Baptist mission fields abroad brings many occasions for thanksgiving, as evidenced by these two reports, respectively from Bengal-Orissa and from Japan



Our first Institute for Pastors' Wives held at Jaleswar, Orissa, March 10-12. Three Bible women are seated at the front

After Five Years In India

By ARTHUR L. LANFORD

N EARLY five years have passed since Mrs. Sanford and I arrived in India. They have been years in which we saw sorrows mingled with joys, progress with retreat, success with failure, discouragement with encouragement, strife with peace, hope with despair—yet in it all we have learned with Paul to be content whatever our condition. God's hand has moved in strange and mighty ways, hearts of stone have been broken, lives of sin have been cleansed, homes have been changed. Today my testimony is, of all the places in all the world one might be, and of all the work

one might be doing, my heart is at peace here in Bengal-Orissa, for I know I am in the center of God's will for me, and my life is in His hand.

One part of the mission program that has given us reason for gratitude is our Lay Training Institute held in our vacant mission bungalow in Jaleswar, about 45 miles away. I taught a class in Baptist Missions and Stewardship. For some time we have been trying to organize a tither's league in the Mission, without much encouragement. This had been a matter of prayer on the part of all of us and we kept it before the 30 leaders at the Institute. On the last day we held a consecration service and asked how many were ready to sign the Tither's

League Pledge. I wish you could have seen the response! First to sign was Parul Tudu, a young Bible woman about 22 years of age. All of her worldly possessions could go easily in an over-night traveling bag; her salary is the munificent sum of \$6.30 a month. She must provide all of her needs out of that. Yet without hesitation Parul came forward and signed as a Tither to the church. Others followed. We knew their incomes, their needs, their debts, and we knew what even the little that is their tithe will mean to them. Yet they had felt the command of God to do at least this. As one said, "We are not under Law but under Grace; we can do less for Grace than we would have to do for Law!" That day 27 names were written as a beginning in our Tither's League. As I looked over the list and thought of the little they had left, I wondered, "Do I dare to be JUST a tither?" Now we have presented this League to other churches, and we have 75 members. We are praying for more who will give the Lord at least the tithe. How much farther our hands could reach if only we had more workers and more to work with!

One of the heart-breaking discouragements we face is seeing 23,500 villages in Bengal-Orissa where there is not a Christian living, those other areas where no Christian work is being carried on at all, and those one million children who have no eternal hope whatever and maybe never will have because our hands are so limited that we cannot reach them. As it is, each missionary

couple in our mission is responsible for nearly one million people.

But there are rewards and joys. I am going out to a little village in an area where there had never been a Christian or any work carried on. However, two years ago a girl from our Mission married a boy there. She was a true Christian. Although she could neither read nor write she knew the Lord Jesus, and as she went to her new home she took Him with her. The people began to notice her different life. They questioned her and soon became interested. It wasn't long until she had all she knew about Christ. Then they sent for a pastor to come. So some of our Kora preachers have gone, and now I am to have the privilege of baptizing 12 in that little village where this unlettered girl went to live only two years ago.

We shall have the language problem typical in this Mission. The villagers speak Santali and Bengali, I speak English and Hindi, the man who will interpret for me understands a little Hindi but cannot speak it! So there we'll be: I speaking in Hindi, he speaking in Bengali but not able to ask me to explain further what I mean, and my not understanding what he is telling them that I said. I believe in the power of the Holy Spirit, and He will surely have to be the Interpreter on this occasion. After such times are over, we marvel at the way God saw us through, but facing them causes anxiety lest we fail in our task.

Thanksgiving Time In Japan

By

GERTRUDE M. WATERMAN

JUST at the time you were celebrating Thanksgiving at home we took a trip to Kinosaki, a beautiful place up in the moun-

tains and near the sea, about a five-hour train ride from Osaka. There we have an earnest little group of Christians who are working hard to build a church. As a result of the Japan Opportunity Offering, they are going to have one. This is their occasion for thanksgiving, and will also make the donors' hearts glad. The occasion was an association meeting of pastors and church leaders from this area. The place of meeting was a Japanese hotel, owned by the family of the church members. They cared for our every comfort.

We were there one day and night and sat on the floor, ate sitting on the floor at little individual trays or tables, and slept on the floor. It was a real experience. Of course there was the heavy matting, which covers all Japanese rooms, and thick cushions and bedding on which to sit and sleep are placed over this.

There was a high spiritual tone to the meetings, and those who had made the effort to go felt truly refreshed in body, mind and spirit as they returned to their churches.

Soon after this Miss Marguerite Calder and I went to a very different kind of gathering. We left early in the morning to go to Nara to attend a typically Japanese wedding. The bride had been in our classes, but not until we arrived did we realize we were such special guests.

The place was in a famous Shinto shrine. First we were ushered into a small reception room, after taking off our shoes and putting on warm socks and slippers. Then soon we were asked if we should like to see the bride getting dressed. We went at once. She already had on her ornate headdress, and the two attendants were putting on the beautiful

bridal kimono. Then came the lovely obi, the wide, heavy sash which goes around the waist and is fastened up in back. Then she rested until the Shinto priests came to explain just what she was to do. We followed the procession as directed and learned that not even two of the bride's close girl friends could go into the shrine to see the wedding. They held our purses and cameras and stayed outside. Small camp chairs had been provided for us and we sat at the side nearest the relatives.

The shrine was all open on two sides. The bride and groom and parents sat in the center section. The ceremony seemed so empty of meaning. The priests went through various incantations and ceremonies, there was the drinking of wine three times by the bride and groom, the presentation of something like an olive branch before the altar, and then it was over. The only Christian part was when Miss Calder made a brief speech to the newlyweds during the tea. She had been asked to do this and gave a fine Christian talk. My heart ached to think they could not have a lovely Christian wedding. However, in Japan it is still the custom to abide by the wishes of the parents.

A few days before the wedding, on a very cold morning for outdoor baptism, seven candidates braved the cold water as they took this public stand for Christ in the outdoor pool in front of the Osaka church. I was most happy to see two of the mothers from my Sunday morning parents' class come into the church, also two young men from Miss Calder's morning group and my evening group.

No greater satisfaction can come than being an instrument of God to lead people to Christ.



Women Burden Bearers In Latin America

The test of religion is always the status of women

By R. DEAN GOODWIN

THE test of religion is always the status of women. On my recent trip to Nicaragua, El Salvador and Mexico, I made it a special point to try to discover the status of women. The first thing that impressed me was the heavy burdens that are borne by many of the women. They carry heavy baskets on their heads and usually a baby in their arms. I saw women washing their clothes in the public washing places with babies tied onto their backs bobbing up and down as the mothers scrubbed the clothing.

Morning, noon, and night there were the women upon the road. At daybreak they set forth to market or to find wood with which to cook the meal or to find food in the fields. They were still on the road at noontime. At nighttime and far after dark I could still see women walking with burdens.

The problem of illegitimacy is very great in all of these countries. Many people living together as man and wife are not married. The unfaithfulness of husbands is something that the women expect.

I inquired about the attitudes of husbands toward their wives and I discovered it is entirely different than the attitude in the United States. The husband carries the machete and the woman carries the burden.

Beyond these, however, I saw the burden of the soul of the people. The women seemed to have

no hope for the future. I sat in meetings time after time where I could not understand the Spanish words. Accordingly I looked into the faces of the people to see what was there. I saw hopelessness. I remember a street meeting one night in Corinto where many people had gathered, both men and women. The preacher was Dr. Ruiz, a converted Roman Catholic priest. He was talking on a subject that had to do with Catholic doctrine and Baptist doctrine. There was hunger in the faces of the women. As that hunger bore itself in upon me I could see that these women were looking for the preacher to feed them. They wanted something and they

wanted it badly. I went into Roman Catholic churches where I found the women crawling down the aisle on their knees. Even a mile away from the church I saw a woman crawling on hands and knees toward the church. She felt this kind of thing had to be done to please God; that acts of penitence and acts to gain merit had to be performed. I never saw lightness and joy in the faces of the people. Then I thought of how the Old Testament had the song book which we call the Psalms; how gladness and joy has always been a part of the people of God, and how we have rejoiced to be in the presence of our Saviour. I felt the established church had not brought to the women of that country the hope, the lightness and the joy. It had not put songs in their hearts.

When I saw the burdens of work and of family and of soul



The Christian education of girls, as at Colegio Bautista in Santa Ana, El Salvador, helps to lift the standard of living of Latin American womanhood. This picture shows a parade of girl students

carried by the women of Central America and Mexico, I said "Why is this so?" For one thing this is so because of the physical conditions of the country. The country is hot. The heat is so severe that it bears down with a pressure that you can never understand until you have experienced it. In such a country it is hard to make a living. The soil does not easily yield everything that you want. There are problems of health. The water is full of parasites and the little bellies of the little children stick out because of the parasites that they carry in them. Another problem is the great gulf that exists between the rich and the poor.

If one wants to know the *why* of these burdens, one must understand the Spanish and the Indian background. There is good in each. The Indians had a great culture in the past. There are monuments of that culture among the ruins of today. The Spaniards, too, were highly developed people. And yet there is also evil in it. The Spaniards never had the revolutionary ideas that elevated the common man as in England and the United States. They have always kept that distinction between the rich and the poor, the proud and the humble. And the lot of the proud is not to work; the lot of the poor is drudgery. The Indians, of course, have always had the background of hard work and, in more recent times, enslavement to the Spaniards.

One never understands why the women carry the burden either sacraments and by acts of penitence unless he knows the Roman Catholic background of the country. Oddly enough the objective of Roman Catholicism is to get people to Heaven. That seems to be the one and only goal. How do you get there? You get there by the

tence. There is no moral drive in this. There is no character building. There is no effort to make people better characters. There is no transformation. You get to Heaven by doing the things that the church says for you to do. The worst of this has been depicted by Diego Riviera in his murals in the government building of Mexico City. There he shows the Spanish soldier holding the Indian captive while the priest sprinkles him with water in an act of baptism. In another place it shows the Catholic priest in a compromising situation with a lewd woman. This is regarded by the Mexican people as being an authentic part of the history and of the current life of Mexico. The Roman Catholic Church has not stood for moral living in the way that Protestant people of the United States know it. These things have made burdens for the women of Central America.

There are bright spots in all of this. Our evangelical missions have come to these countries and as you go among the missions you discover some things that gladden your heart. For example, there are the hospitals. The hospital at Puebla, Mexico, where Dr. F. L. Meadows serves and the hospital at Managua, the Evelyn Griggs Cranska Hospital, where Dr. J. H. Pixley is in charge. For one thing these hospitals give them medical treatment. I saw a woman during surgery and I realized that here was the only place where she could have the kind of service that she was receiving. Another part of the work of this hospital is the training that it gives for nurses. Twelve of the nurses from Managua have gone to far away Venezuela, Columbia, and Panama to serve because there is a great demand for their services. Nurses training does something not only

to develop their skills as nurses but to develop them as persons.

Then there are the schools. There is the school of Managua where Dr. Wyse is the pastor. There is the school in San Salvador with Evelena McCutcheon; Santa Ana with Miss Ruth Carr; Colegio Howard in Puebla, Mexico, and the school in Monterrey. The school in Managua, for example, has a home that is maintained by the Woman's American Baptist Home Mission Society, where 30 girls live while they are attending the school. In this home they learn to work. They learn to read the Bible, some of them for the first time in their lives. They have daily devotions. These girls go out to be housewives and mothers, nurses and teachers. They bring a different quality and character into homes and into everything that they do because of this school. Then there is another aspect too of the school. Mr. and Mrs. Wyse are the heads of the school. A woman and her two children came to visit the Wysees one day. This woman had come up through the school. She said, "I have brought the children back to see their grandparents." She had told the children that Mr. and Mrs. Wyse were their grandparents and the children had accepted them as such because this woman had learned to have more confidence and faith in the Wysees than in her own parents.

I would not have you believe that it is all success. In El Salvador a man who had long been a friend of Rev. T. F. Dixon, our missionary, said to Mr. Dixon, "I am going to be serious with you. I believe you have the truth but if I stepped inside your church I would be ruined in business and socially. My five daughters would be ruined. I can't be a martyr for

(Continued on page 573)

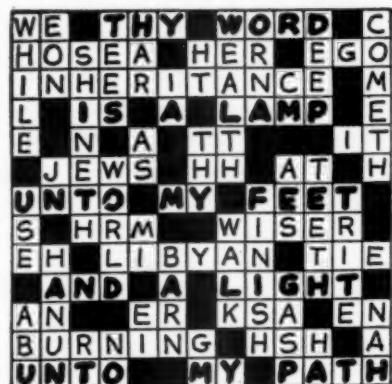
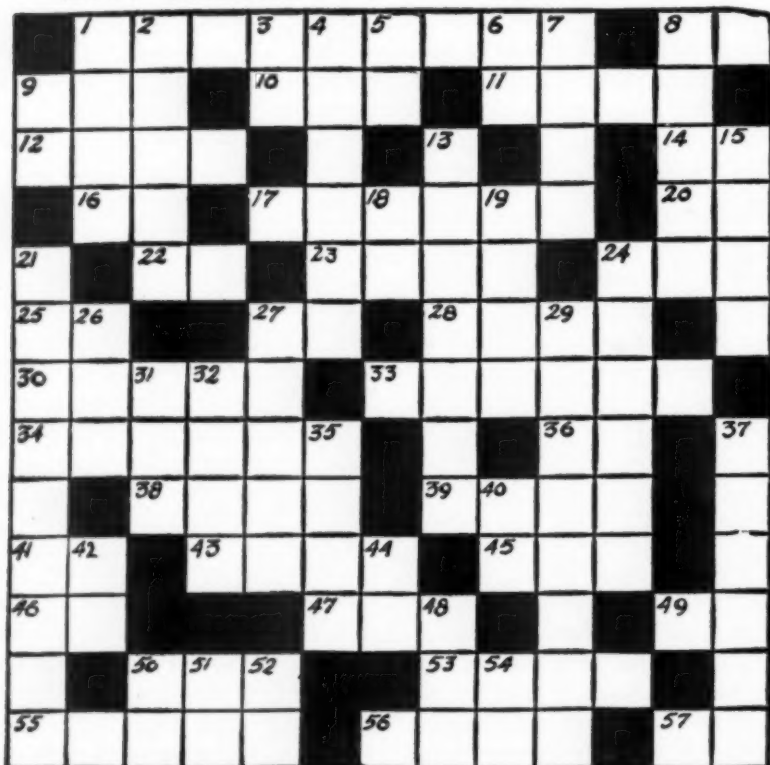
MISSIONS CROSS WORD PUZZLE PAGE

No. 71—Eternity

ACROSS

1. "Before the . . . , were brought forth" Ps. 90:2
8. "Thy kingdom is . . . everlasting kingdom" Ps. 145:13
9. "perish . . . thou shalt endure" Ps. 102:26
10. "underneath are . . . there-lasting arms" Deut. 33:27
11. "thou . . . are most high for evermore" Ps. 92:8
12. Resound
14. Doctor
16. "that . . . should give eternal life" John 17:2
17. "this . . . must put on immortality" I Cor. 15:53
20. Left end (football)
22. Egyptian sun god
23. Never (cont.)
24. Small vegetable
25. And 27. Diphthong
28. "for the harvest of the earth is . . ." Rev. 14:15

30. "thy years . . . have no end" Ps. 102:27
33. "His name shall . . . for ever" Ps. 72:17
34. Place in Judah, near Edom I Sam. 15:4
36. Nickel
38. "they that hear shall . . ." John 5:25
39. Grandmother of Timothy II Tim. 1:5
41. Right
43. "I am he that liveth, and was . . ." Rev. 1:18
45. Knight of St. Hubert (Bavaria)
46. "without me ye can . . . nothing" John 15:5
47. Label
49. Greek letter
50. "even life . . . evermore" Ps. 133:3
53. "thou, O Lord, shalt endure for . . ." Ps. 102:12
55. "one day is with the Lord as a thousand . . ." II Pet. 3:8



NO.50

Last Month's Puzzle

56. "lay . . . on eternal life" I Tim. 6:12
57. "... know that no murderer hath eternal life" I John 3:15

Down

1. "are forgiven, for she loved . . ." Luke 7:47
2. "where is any . . . that may save thee" Hos. 13:10
3. New Testament
4. "thy . . . is established of old" Ps. 93:2
5. Same as 27 across
6. North latitude
7. "gain the whole world, and lose his own . . ." Matt. 16:26
8. Muddle
9. "If I . . . wicket, woe unto me" Job 10:15
13. "And I give unto them . . . life" John 10:28
15. "shall of the Spirit . . . life everlasting" Gal. 6:18
18. Second note in scale
19. Dry
21. "thousand years in thy sight are but as . . ." Ps. 90:4
24. "not . . . , but have eternal life" John 3:15
26. "... Lord shall reign forever" Ps. 146:10
27. "behold, I am . . . for evermore" Rev. 1:18

29. "be . . . with everlasting destruction" II Thess. 1:9
 31. "throughout . . . generations" Ps. 145: 13
 32. "of old hast thou . . . the foundation" Ps. 102:25
 35. "life more than . . ." Matt. 6:25
 37. "The eternal God is thy . . ." Deut. 33:27

GOWNS
PULPIT · CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
 CAPS GOWNS and HOODS
 EST. 1912
BENTLEY & SIMON
 7 WEST 36 ST. NEW YORK 18, N.Y.

40. Correct
 42. "from everlasting . . . everlasting, thou art God" Ps. 90:2
 44. Danish 48. George
 50. Fourth note in scale
 51. "under two . . . three witnesses" Heb. 10:28
 52. Recording Secretary
 54. Vice Lieutenant

The National Council of American Baptist Women

The Love Gift

By VEIDA H. ARMACOST

NOT long ago the sermon topic announced by the minister of a large mid-western church, was "Beyond Being Good." This could well have been the title to Christ's great sermon on the Mount—for by His standards it is not enough to simply live within the confines of the law. Jesus demands of those who follow Him—"the second mile"—"the other cheek"—the over and above spirit in our daily living.

Down through the years, the Love Gift has been an avenue through which the women of our denomination may demonstrate this over and above spirit. For nearly 20 years, American Baptist women have given an over and above gift to Christ and the work of His Kingdom—a gift brought not out of compulsion—but with high privilege and devotion.

As we launch out into the program of our new National Council of Baptist Women what should be our emphasis concerning the Love Gift? How much concern should we have for setting higher goals year after year?

Within the past few months three different attitudes toward

the Love Gift have come to the attention of our Love Gift Chairmen.

The first attitude was expressed by a woman when she referred to the Love Gift as "a racket." Can any plan whereby our women are encouraged to widen their horizons of stewardship, be considered a racket?

The second attitude was voiced by a minister who considered the Love Gift "a menace." Since the Love Gift is a part of the total budget plan of our whole Convention—how possibly could the Love Gift be a menace? Perhaps this minister had had some one use her giving to the Love Gift as an excuse for not supporting the unified and local budget of their church. Those who have followed the giving of our women however recognize the fact that those women who give most generously of their support to the Love Gift are also givers of record to their own local church and to the Unified Budget.

A woman, whose income is limited, but who has committed her whole life-time talent and possessions to God expressed the third attitude toward the Love Gift when she said: "Of all the opportunities, which come to me to give

to the work of Christ's kingdom—no money given, brings greater joy to me nor greater assurance, that it is money well invested than that which I give through the Love Gift."

This last attitude is certainly the one most often expressed by our women—for year after year there has been an increasing number of our women who have shared in our Love Gift and the continuing increase in the amount given through this channel would indicate a progressively higher concept of stewardship on the part of our Baptist women.

Perhaps we have stressed 'goals' too much in the past. Perhaps in our enthusiasm to meet budget requirements we have at times lost sight of the Cause for which we give our gifts.

Important as is the raising of the budget to the life of our Convention, more important is the necessity for deepening the spiritual life of every woman in every church. For as we develop spiritually—we become aware of God's will for us—we become alert to the needs of a tragic world—we are compelled to give of our time, our talent, and our money.

(Continued on page 572)

MISSIONARY • EDUCATION



The American Bible Society Has Done It Again!

With enthusiastic appreciation Bible readers continue to talk about *The Good News*. In that illustrated version of the Gospel of Luke, printed in 1950 by The American Bible Society, several scores of pictures of the Holy Land and its people added much interest and light to the reading of the story.

During the past summer—at the same time the Christians in Greece were celebrating the 1900th anniversary of the arrival of the Apostle Paul in that country—the American Bible Society issued a new, beautifully illustrated copy of the Book of Acts, the Biblical record of Paul's life. The book is paper-bound and in magazine size, 8¼ x 11 inches, similar to *The Good News*. The illustrations in *Into All the World*, as in *The Good News*, will add much interest and light to the reading of this story. Copies may be obtained from The American Bible Society, 450 Park Avenue, New York 22, New York, at 6 cents a copy. For 50 or more

copies the price becomes 5 cents a copy. Order your copy now. ACTS is the January, 1952, Bible Book of the Month. If you wish your Christmas greeting to have more significance than just a Christmas card, would not the sending of a copy of *Into All the World* be the answer?

Fall Conferences On Missionary Education

State secretaries of missionary education and reading program in Colorado and Wyoming are urged to watch for news items in their state bulletins concerning Area Conferences on Christian Education. There will be sessions on missionary education. Urge all leaders in missionary education and reading program to attend. Excellent supplementary material for use with the 1951-1952 home mission study books on "Churches for Our Country's Needs and Latin America"! In this book of suggested worship services and programs—novel, striking, timely—the skilled, creative writer, Margaret T. Applegarth, has chosen and arranged dramatic incidents and stories and presented them in word pictures that enrich the understanding and deepen devotion at the same time. Price, \$2.75.

Student Volunteer Movement The Missionary Arm of the Student Christian Movement in the United States

The Student Volunteer Movement, which has been and is the missionary arm of the student Christian movement in this country, will hold its 16th Quadrennial Missions Conference at the University of Kansas, Lawrence,

Kansas, from December 27, 1951 to January 1, 1952. Students, prospective missionary candidates, returned missionaries, denominational secretaries are invited to attend. Many of our greatest missionaries have dedicated their lives to the worldwide task of the church as a result of the inspiration received during these conferences. All desiring to register for the Quadrennial Missions Conference should communicate with Dr. Frank A. Sharp, Director of the Department of University Pastor and Student Work, 152 Madison Avenue, New York 16, New York.

Worthwhile Reading For Winter Evenings!

The following books, although not listed in the 1951-1952 edition of "Friends through Books" are included in the national missionary reading program. Each book is a ten-point book in the reading program.

RIGHT
HERE
RIGHT
NOW

MARGARET T.
APPLEGARTH

28 complete worship services to be used by church workers who speak, teach, preach or lead meetings of adults and young people.

These Found the Way. Edited by D. W. Soper. \$2.50
Mr. Jones, Meet the Master. Peter Marshall. \$2.50
The Ministry of Jesus. Charles Whiston. \$2.00
Venture of Faith. J. W. Kennedy. \$1.00
The Individual and His Religion. G. W. Allport. \$2.50
Church Lobbying in the Nation's Capital. Luke Ebersole. \$2.75
Our Protestant Heritage. \$4.50
Today Is Mine. T. C. Clark. \$1.50
These Sought a Country. K. S. La-tourette. \$1.75
Understanding Adults. D. R. Gorham. \$2.00
Strengthening the Spiritual Life. N. F. S. Ferré. \$1.00
One Man's Testimony. Norman Goodall. \$1.50
Fifty Years With the Golden Rule. J. C. Penny. \$2.75
The Dagger and the Cross. C. G. Rutenber. \$1.00
Be Glad You're A Protestant. H. C. Munro. \$1.50
Christian Education for Adults. W. C. Parry. 50 cents
American Freedom and Catholic Power. Paul Blanshard. \$3.50
Communism, Democracy, and Catholic Power. Paul Blanshard. \$3.50
A Gospel for the Social Awakening. B. E. Mays, compiler. \$2.00
The Christian in Politics. Jerry Voorhis. \$1.75
Christ and Community. G. A. Beaver. \$3.00
So We Believe So We Pray. G. A. Buttrick. \$2.75

Bible Book of the Month



NOVEMBER 30 PSALMS
 (reader's choice)
 DECEMBER ISAIAH
 JANUARY..... ACTS

God in Education. H. P. Van Dusen. \$2.00
The Clue to Christian Education. R. C. Miller. \$2.75
So You're Going to Make a Speech. J. L. Ellenwood. \$2.00
How to Run a Meeting. E. J. Hegarty. \$2.50
Decision through Discussion. W. E. Utterback. 75 cents.
The Efficient Church Officer. E. D. Dolloff. \$2.00
Toward World-Wide Christianity. O. F. Noldé. \$1.50
The Art of Board Membership. Roy Sorenson. \$2.00
Christian Education in the Local Church. O. deW. Cummings. \$1.00
You Can Teach. J. P. Berkeley. 40
New Directory for Baptist Churches. E. T. Hiscox. \$2.00

Church Usher's Manual. W. O. Garrett. 75 cents.
Deacons at Work. F. A. Agar. \$1.25
The Church Clerk. Zelotes Grenell. 35 cents.
Planning Christian Education in the Local Church. Richard Hoiland. 50 cents.
The Meaning of Church Membership. W. C. Clark. 75 cents.
Church Officers at Work. G. Asquith. 75 cents.
The Church School and Parish House Building. E. M. Conover. \$1.50
The Church and Organized Movements. R. C. Miller. \$1.50
Business Administration of a Church. Robert Cashman. \$1.75
Christian Faith and My Job. Alexander Miller. \$1.00
People Are Important. E. K. Evans. \$2.50
About Myself. N. C. Harner. \$1.75
We of Nagasaki. Takashi Nagai. \$2.75
Tragedy and Faith in Korea. H. H. Underwood. 50 cents.
That They May Have Life. D. T. Niles. \$1.50
Tim's Place. E. Evans. \$2.50

Many of these books are listed in "Men and World Missions"; some in "World Service" and "Guild Goals." Some have been listed on national missionary reading programs for previous years, but the fact that they are listed in these current leaflets entitles the reader to ten points in the national missionary reading program for each book read.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship:

Baptist young people have been hearing a good deal about the "Call to Discipleship". In preparation for the larger program of the United Christian Youth Movement, our Disciplers are also carrying to the churches an in-

terpretation of the *Call to United Christian Youth Action* which will be formally issued during Youth Week, 1952.

That everyone interested in young people may know the far-reaching significance of this program we quote here from the

statement of A. Wilson Cheek, Executive Secretary of UCYM., "Cooperative Christian youth work stands upon the threshold of its most significant venture in the history of American Protestantism! This venture, now known to thousands of young people and

their leaders across the width and breadth of our continent, is The Call to United Christian Youth Action.

Our world desperately needs an outpouring of life in unrestrained and genuine Christian service. No one life, no one denomination or community is enough. The immensity of the task, the urgency of the need, demand cooperative Christian action of a dramatic and comprehensive nature.

Therefore, the first task of the Mid-Century Call for United Christian Youth Action is to enlist at least a million young people and their adult leaders in a common expression of dedication and action.

Christian youth, in a spirit of personal commitment, will respond to the Call by becoming one of a million who will give at least one dollar each, and by participating in projects for united Christian youth action in the local community, the nation and the world.

This Call shall be directed to all young people in the community who should be reached by the Church, and to all adult workers with youth who have a sincere concern for the Church's ministry to youth.

These things this proposal does, uniting the Christian youth of our churches in one great thrust into the new half-century.

The Call to United Christian Youth Action is not merely the Call of the UCYM—it is the Call of Christ. In reality *The Call* did not have its beginning just a few years ago, but nearly two thousand years ago along the shores of Galilee, when one named Jesus said to stalwart young fishermen, "Follow Me."

"After the 1952 Youth Week celebrations the projects proposed



Campers at Pinecroft, California at Inter-Racial Fellowship

as a part of *The Call* will be carried out as rapidly as possible. A brief glimpse of the major elements in the program will help to point up what tremendous opportunities are ahead:

1. A personal guide for Christian young people, setting forth specific guidance for participation in united Christian youth action will be a part of the program.

2. A program of united Christian youth action in local communities will have three major emphases: a. Projects of evangelism; b. Projects of service; c. World citizenship consultations.

3. The national program of united Christian youth action will likely include a national radio or television program, and the establishment of regional staff to enhance the effectiveness of united Christian youth work through state and community councils.

4. *The Call* program will include an opportunity for youth in America to make a direct contribution to the lives of youth in other lands through: a. Exchange of leaders; b. Interdenominational work camps; c. Provision of youth

leaders; d. A ministry to youth in the armed forces.

"The closing paragraph of 'My Covenant with God,' which those who answer *The Call* will sign, is pertinent for all of us as we undertake 'The Call to United Christian Youth Action.'

"We are not alone in this task. The strength of Christ is ours. Divine resources flow through us, and human fellowship sustains us as we give to the Church of Christ and its mission in the world."

Very sincerely yours,

Elvis P. Kappan

Inter-racial Fellowship

"My God and I" was the theme of the Guild House Party at Pinecroft, Northern California but really it proved to be "My God and Us," for one-fourth of the campus and faculty were persons of races other than Caucasian—Negro and Chinese. The deep satisfaction and joy which was felt in this House Party was said to be due to the natural experience of fellowship between races. The picture on these pages would bear that out. As one leader put it, "I came away knowing that I had gained many times more than I could have given. Could it have been the fine Christian atmosphere—more as Christ would have us live?"

Vesper Day—November 11

(The *Vesper Day Service* appears in the fall issue of *The High Call*.)

Some of the articles on these pages make us aware of our concern for and faith in the ties of Christian fellowship with other young people over the world. *Baptist Youth Fellowship Vesper Day* is planned to deepen our understanding and sense of fel-

lowship with young people in Baptist churches across the Convention territory and with Christian youth in our own and other lands.

In a year of world tension it seems almost prophetic of our hope and faith in another kind of power—one which can transform life and make men brothers—to have Vesper Day fall on November 11—Armistice Day.

Vesper Day is observed by young people through a common service of prayer and worship in all of our Baptist churches. The printed service will appear this year in the youth magazine, *The High Call*, fall issue. It will also be available printed separately for audience use. Send for copies of the service for Fellowship Vesper Day to Baptist Youth Fellowship, general office, 1703 Chestnut St., Philadelphia 3, Pa. The title of the service is the annual theme of the BYF, "For the Facing of This Hour."

BYF Areas of Emphasis

Since the rise of Fellowship in the various denominations, a study of the program emphases in each of them has been made by the young people representing the denominations in the United Christian Youth Movement. These young people believed that it would help the spirit of cooperation between groups as well as give strength to the work of each denominational Fellowship if there could be a common committee set up built around a common program of work. After each denomination had studied and reacted to the proposed emphasis the General Council of the UCYM at its meeting in September voted to adopt the following outline for program and committee work. The area of Leadership is now

covered by the cabinet officers. This outline now becomes the program for the Baptist Youth Fellowship.

Christian Faith: personal Christian commitment; Bible study; prayer and worship; Christian beliefs; Christian heritage; church membership; cell-group experience; personal enrichment and growth; personal conduct.

Christian Witness: evangelism; stewardship; churchmanship; Christian vocation.

Christian Citizenship: service in the local church; community service projects; inter-racial relations; inter-faith understanding; industrial relations; social problems; service to community institutions; political action.

Christian Outreach: home missions, foreign missions; relief and reconstruction; international relations and world peace.

Christian Fellowship: recreation; leisure time; creative arts; boy-girl relations; home life; inter-church relations, local church as a fellowship.

How!

How many times when confronted with a task, have you said, "I wish I had something which would tell me *how*." A series of "How Pamphlets" have been prepared which are attractively illustrated and are written most often by young people themselves. These will be coming out on a variety of subjects from time to time. Already the following are available: *How to Lead a Discussion*, 20 cents; *How to Get Variety in Meetings*, 50 cents; *How to Make a Speech*, 20 cents; *How to Lead a Song Service*, 20 cents; *How to Conduct a Worship Service*, 20 cents.

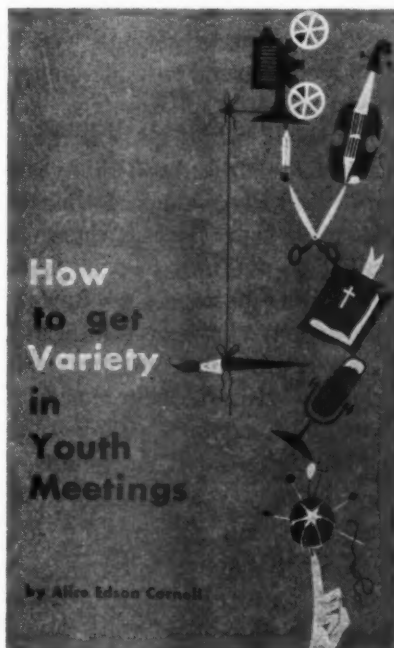
While you are looking for the answer to *how*, it would be wise to send for the *Annual Packet* for BYF which includes the booklet "Resources for Youth," listing available materials for the total Fellowship program of work, as well as other useful leaflets. The packet is 50 cents.

A Word on White Cross

Quotas of work may be obtained through your State World Service Secretary. A word of caution on filling foreign White Cross quotas is being passed on to all groups as follows:

"May we emphasize again the suggestion that was made for this last year—that in the assignment of quotas and in the filling of these, the actual quantities requested by the missionaries and assigned through White Cross channels be accepted as the quota. In other words, it is still necessary for us to restrict the quantities for shipping to the amounts requested on the quotas."

A missionary from South India has written: "We are unable to purchase cotton flannel and cotton blankets in any quantity. The



cloth situation remains difficult. It means so much to be able to keep patients comfortable and warm. 790 babies arrived into the world through our hospital service in the past year. We continue to be very grateful for White Cross supplies."

A missionary from Burma has written: "A Christian national from Kutkai reports that the Perry Pictures are of very real help to the pastors in the districts and says they can use as many as can be spared from other areas. The rag dolls are beloved by Burmese, Indian, Kachin, Chinese and Karen children. I wish you could see them hug them. The little dresses are so welcome and have helped so many. One Burmese woman the other day said, 'I think God must have

specially told you to help me with my children.'"

To Make an Ann Judson Doll

Younger Guild girls may wish to dress up a "Mother and Daughter" or "Daughter and Dad" banquet table with dolls made to represent Ann Hasseltine Judson. Directions for making such a doll are available on a mimeographed sheet at the Department of Missionary Education, 152 Madison Avenue, New York 16, N. Y. for 5 cents. Include money with order. In the program which you develop for this occasion perhaps you will want to have one of the girls dressed like Ann who will tell her story found in the pamphlet biography "Ann Hasseltine Judson," 35 cents.

Ann Judson Episodes

Brief scenes of the life of our first Baptist foreign missionaries, Ann and Adoniram Judson have been prepared by Amy Goodhue Loomis. Guild groups or youth groups will find these episodes interesting to present in one of their programs. They would be most valuable if preceded by a study or an introduction giving information concerning our Baptist work in Burma. For resource material see *Along Kingdom Highways*, \$1.00; *A Book of Remembrance*, 40 cents; *Missions* magazine and *Crusader*. The mimeographed episodes may be had by writing the Department of Missionary Education, 152 Madison Ave., New York 16, N. Y.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Dear Boys and Girls:

How fast this year is going along. Already we are in November which makes us think of Thanksgiving. It's also a good time to see what we have done over the past year.

Have you sent in your gift to send Old and New Testament Bible teaching pictures to any country you designate? If not, why not make your special Thanksgiving offering for this special project. You'll find in May MISSIONS some "Thank you's" for sets of pictures already received in Puerto Rico, Haiti, Burma and Africa. In this same copy you will find a picture of a group in Africa showing two older girls using two pictures with a group of girls.

The project of sending Bibles around the World has been an-

other way you have shown your love for boys and girls and a desire to share with them the best we have in the love of Jesus.

If you have had a part in both of these projects perhaps you'll pack a box to send to a missionary friend. In *Our Missionaries at Work With Children*, our Baptist mission study book this year, you'll find suggestions of what to put into your boxes, where to send them and how to pack them for mailing if it goes to Burma.

You may have a Children's Home or Hospital nearby that welcomes visitors if preparation is made in advance. Tray mats specially decorated, a gumdrop tray favor or a bedside table decoration will give a child fun for a short time.

You'll think of a thousand more things as you plan. Make some-

one else happy for Thanksgiving and your own will be happier!

Cordially,

Florence Stansbury

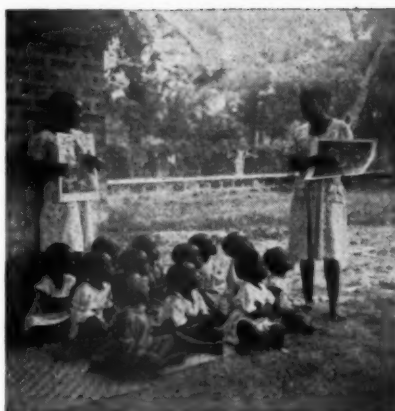
Burma Study

In the September issue of MISSIONS was the first discussion of getting ready to use the Burma material in *Our Missionaries at Work With Children* with primary and junior boys and girls. If you are just getting ready for this study refer to the September issue of MISSIONS, page 441.

The Teacher Prepares. 1. Read "Rangoon at Last," page 35 in *Our Missionaries at Work With Children*. 2. Do you have a copy of the map "Foreign Mission Story?" Be sure to read the information pertaining to Burma on the reverse side of the map. 3. Read *Along Kingdom High-*

ways, the section on Burma, pages 9-17. 4. Read *A Book of Remembrance*, the section on Burma. 5. Review what you did last time you met and have materials ready for work planned to be carried on.

When the Children Come. 1. Review with the children the first chapter of this study, "Father's Surprise." Find Burma on a world map. If the children made a map locate Rangoon on the map. Recall with the children the things needed for such a trip. 2. Help the children to know something about the Judsons and our early work in Burma. 3. Help the children to know some of the different types of work done in Rangoon. On the map perhaps you can show these different types of work with a series of symbols, a small cut out church to indicate church, a school building to indicate school, etc., the outline of a printing press. (See our picture story set "The Bible Travels Today" for picture and story about our mission press in Rangoon. 4. If you started a wall chart listing the types of mission work add to that today. 5. If a map was started continue work on it adding the symbols to show different kinds of work done in Rangoon. 6. If a book was started with the children writing stories about themselves and what they do at home, school and in Sunday school and church, continue to work on that. 7. Perhaps you'll begin on your box to the Crains today. See page 29 in *Our Missionaries at Work With Children*. 8. You will want to close your session with perhaps some songs from *The Whole World Singing*. This might be followed by the reading of a simple portion of Scripture, perhaps John 3:16 and a prayer for our work, our missionaries and our Christian brothers and sisters in Burma.



Children listening to Bible stories

Congo Children

Word comes from Mrs. Armstrong in Congo that they have received their sets of Old and New Testament pictures sent by the children in our churches. Here you see two older girls telling a Bible story to the younger girls using two of the new pictures. Thank you again for your help and interest.

Pratt Kansas Reporting

In our Primary Department we made large posters with each of these headings: 1. Bible Stories. 2. Friends Around the World. 3. Christian Giving. 4. Reading for Fun. Each poster was made on large sheets of white paper with black letter headings and pictures representing each title. Under this is the child's name and a colored star for each book read. Our posters this year are yellow with blue letters and stars. Each child was asked to read 45 books, —10 books each from Bible Stories and Friends Around the World, 5 Christian Giving and 20 from Reading for Fun. We had 63 readers reading a total of 1324 books. Some of our children read as many as 80 books, 14 children were given a book in recognition of this achievement.

The same program was carried out in the Junior Department using the posters and pictures.

We don't have as many books for our Juniors so they were required to read 43 books.

Teach Me to Pray was given in recognition to the nine who read the required number of books. We had a total of 33 readers reading 809 books.

School in India

One Tuesday early in May Grace Bullard and I left early and after doing our task of supervision at Krishna-Reddy-Palem Christian Center we drove eleven miles into the wilderness to attend a Daily Vacation Bible School. Over dried up rice fields and through old rocky waterways, we went. The village which was our destination has about thirty Christian homes and one year ago a new church was organized. Four years ago the first group of folks were baptized and two years ago a fine graduate of our Seminary and his wife went to this needy area and have done an outstanding piece of rural service for Christ. Under a large tree sat the entire village—men, women and children.

I am always fascinated as I watch such groups as they seek to give expression to some of the interesting bits they have learned during the days of school. That is true not only of the children, but may be even more so of the parents as they see their children disciplined and able to carry on this hour of service and worship to the true God. Hundreds of caste folks stood nearby and were greatly impressed by all that was done.

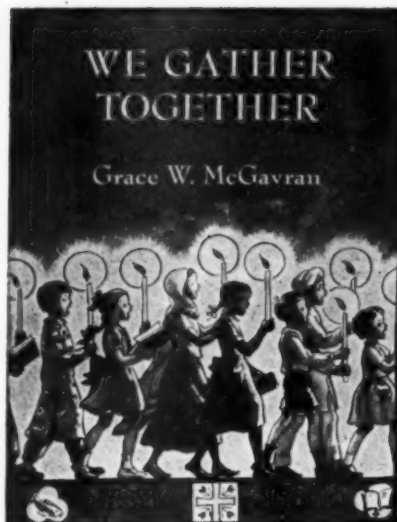
One small girl of about seven years caught my eye so many times—she was the leading lady in several parts of the program and once while she lifted her clasped hands to God and prayed I was suddenly challenged to do

something for this girl. Immediately after the exercises, I talked with the village pastor. He smiled and called the father who said,

"Shanthamma has prayed for the past months to please allow her to go to school in Kavali." We do not yet have a mission school in her village. It is a very rural and isolated spot and teachers are not easily led to go and live in such places. Before we left the village I had given a note to admit Shanthamma to the Kavali school.

The week following the opening of the Kavali school when I arrived for our regular medical day in the two Christian Witness centers, Ruth Thurmond called in a group of six children and among them was my little Shantha. She was shy and rather coy, but she came and lifted her hands to me in thanks and then said her wee piece, "Ammah, when the children of Butta-Reddy-Palem knew I was coming here to school, they all wanted to come, but some cried and begged me to please take them when I came. So here we are!"

The result was that I took Kanthamma to be companion to Shanthamma and the other four went into the regular boarding. Jennie L. Reilly, Ramapatnam, South India.



New Materials

We Gather Together by Grace W. McGavran, illustrated by Kathleen Voute. In this bright tapestry of twelve stories about the ways in which people worship in other lands, Miss McGavran again displays her adeptness at telling simple tales that will appeal to children—in this case, our own American youngsters, who will enjoy reading about their brothers and sisters in foreign lands.

All the stories are based on true incidents. Some are dramatic and full of adventure. Others tell about hymns and how they originated, with music and words of six songs for the children to sing.

And all the stories, of course, bring out unique national or regional customs, giving the reader an appreciation of national differences and at the same time a sense of brotherhood among Christians. Price, paper \$1.25; cloth \$2.00.

Here's How and When by Armilda B. Keiser, illustrated by Janet Smalley. Would you like to make a puppet, or a mural? Or a movie, or a diorama, or a spatter-print? And would you like to know how to use them with children, and when?

Mrs. Keiser's "activities book" is perfect for just these purposes. With a snappy style and concise instructions she points out for parents, teachers, and leaders just what to do and how to do it. Her suggestions on how to work with children are tremendously practical and full of an enthusiasm that is sure to be contagious. Price, paper \$1.50.; cloth \$2.75.



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✠ THEY SERVED THEIR DAY AND GENERATION ✠

Mrs. A. C. Darrow

Frances Wiatt Darrow, wife of Rev. A. C. Darrow, died at her home in Granville, Ohio, July 13, 1951. For 23 years, Mrs. Darrow served with her husband as a missionary to the Mon people in Moulmein, Burma. Mrs. Darrow was educated at Stevens College, Columbia, Mo., and at a teachers' institute from which she received a teaching certificate, and with Mr. Darrow she studied at Shurtleff College. This training she dedicated to missionary service in Burma from 1902 to 1932, learning the Mon language and fulfilling a ministry of teaching and personal service to the Mon people. Following retirement in 1932, Mrs. Darrow made a rich contribution in friendship and Christian service through the First Baptist Church of Granville, Ohio. Friends there will remember with gratitude her radiant faith even in severe suffering and will be strengthened in their own spirits through her convincing witness.

James F. Ingram

James F. Ingram, missionary, evangelist, linguist and educator died on May 14, 1951. From 1903 to 1920 he served as missionary to the Kachin people at Namkham, Burma. Mr. Ingram was graduated from McMaster University in Toronto in 1899, earned a B.D. degree from the same school in 1902 and a Master of Religious Education in 1922. Appointed by the American Baptist Foreign Mission Society in 1902, he and Mrs. Ingram went to Burma. Working closely with fellow missionaries and with the Deputy Commissioner, Mr. Ingram developed a series of school text books in the Kachin language, completed a dictionary and made translations including Bunyan's *Pilgrims' Progress*, hymns and a book on hygiene. Forced to retire from foreign service by chronic ameba coli, Mr. Ingram continued to serve by extensive lecturing and teaching in home churches. Later service included 10 years as pastor

of the London Bridge Baptist Church in Norfolk, Va.

Mrs. Leonard W. Cronkhite

Mrs. Leonard W. Cronkhite, widow of the late Dr. Cronkhite who served under the American Baptist Foreign Mission Society in Burma for over 40 years, died at Greenwich, N. Y. on August 18, 1951. She is survived by four children. Dr. and Mrs. Cronkhite were married in July 1881. The following September they sailed for Burma. Their first two years were spent at Bhamo in upper Burma working among the Kachins. Dr. Cronkhite witnessed the baptism of the first Kachin convert. These were pioneer days before the British rule in upper Burma. In 1883, the Cronkhites were transferred to Bassein. In 1889, they returned to the United States. Mrs. Cronkhite was able to return for one more term of service, but illness during much of her life made it necessary to choose between the comfort of a united family and the hardship of being separated in Christ's service. So while Dr. Cronkhite helped build up the great Pwo Karen Center in Bassein, Burma, Mrs. Cronkhite made her home for the children in this country. Beyond her service as Christian mother, she carried out the genuine ministry of teaching, friendship and inspiration as a member of the Bottskill Baptist Church of Greenwich, N. Y.

Mrs. David C. Gilmore

Mrs. David C. Gilmore, widow of the late Dr. David G. Gilmore, died on August 26, 1951, at the Baptist Home and Hospital, Maywood, Ill. She is survived by two children, Robert, who is teaching in Syria, and Helen, wife of Professor Raymond

N. Crawford, formerly of Judson College, Rangoon, Burma, and at present on the faculty of the YMCA College in Chicago. As Gertrude P. Clinton she was appointed in May 1890 by the Woman's American Baptist Foreign Mission Society to serve at the Rangoon Baptist College and while at Rangoon she was married to Dr. Gilmore. One term of Dr. and Mrs. Gilmore's missionary service was given to Tavoy and Henzada. Through sympathetic pastoral understanding, Dr. and Mrs. Gilmore won the hearts of the Karen people. In 1906, Dr. and Mrs. Gilmore returned to Judson College, Rangoon, where they fulfilled administrative responsibilities and where Dr. Gilmore was later elected President. Here they served until 1921. In 1925, at the request of the Karens and of the Seminary Trustees, the college released Dr. Gilmore for service at the Karen Theological Seminary at Insein. Ill health necessitated his return to this country in the spring of 1927. Dr. Gilmore accepted the Presidency of Bishop College, Marshall, Texas, and in 1929, he and Mrs. Gilmore returned to Burma for literary work and for classes at the seminary. They returned to the United States shortly before Dr. Gilmore's death on May 24, 1931.

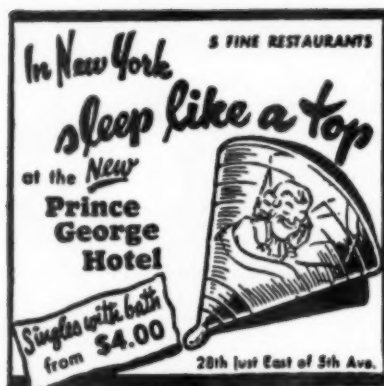
Charlotte M. Huntoon

On August 8, 1951 Miss Charlotte M. Huntoon died in Syracuse, N. Y. where she lived and had long worked. For some years she had served in China as a missionary. In 1929 she came to the Board of Education as Field Representative of the Department of Missionary Education in the state of New York. Her services were of such value in this state and the need for this kind of service in other states so urgent that in 1938 she was given the status of General Field Secretary. She began her new field work in Massachusetts. In 1945 she retired from field service, but continued in an office responsibility in New York City.

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The National Council Of American Baptist Women

(Continued from page 562)

Let us this year revitalize our stewardship emphasis in every local society. Let us this year—as women—undergird the giving in our own church with prayer and gifts that the Unified Budget may be met. And then, let us this year make our Love Gift worthy of Him, who gave himself for us.

World Community Day

We are called again to carry the challenge of World Community Day—"Live Thy Faith"—into our communities and from there into all the world. We are called to join with church women everywhere to set aside November 2nd to mark the hopeful and determined beginning of another year of prayer, study and action together for world peace. World Community Day is built upon our faith that peace is possible; that love is stronger than hate; that good can overcome the evils of our time; that Christ is the world's "Great Alternative." Projects this year will provide scholarships for foreign students and material aid for homeless people.

A Talking Book For the Blind

A new talking book, the first of its kind, for the blind will be

published by the John Milton Society in December. Printed on long playing records it will contain gems of Christian literature in poetry and prose, and like the braille magazines published by the Society, will be made available to the blind without charge. The John Milton Society represents more than 50 denominations in the United States and Canada in the publication of Christian literature for the blind, magazines, books, a Sunday school quarterly, and a religious calendar, all in braille. Miss Helen Keller, blind and deaf from infancy, has been President of the Society for al-

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most 20 years. Baptist churches should send in the names of blind persons who would like to receive this talking book and who have a talking book machine or a record player for 33½ R.P.M. recordings, to Secretary Nelson Chappel, John Milton Society, 156 Fifth Avenue, New York, 10, N.Y.

The Word of God

The generations evidence the invincible and absolute power of God's living Word. Civilizations rise and fall, but the Word of God endures. The Word survives because it gives answer to the needs of people.

It is a word of comfort in a world of fear.

It is a word of love in a world of hate.

It is a word of mercy in a world of injustice.

It is a word of judgment in a world of unrighteousness.

It is a word of authority in a world needing a divine mandate.

Above all, it presents God's Incarnate Word—Jesus Christ—the Lord and Saviour of mankind, whose self-giving made possible man's redemption from sin and the certainty of life eternal with Him.

To give this Word to men everywhere is the high task of the churches.—From *The Bible Society Record*,

The church will accomplish this when each church member accepts the challenge to make this his or her high task.

TIDINGS

(Continued from page 561)

the truth. One hears this and he thinks of the Rich Young Ruler.

On the other side there are transformed husbands for the women of these countries. Mr. Dixon went one time, 14 years ago, to a man's home to give him a Bible. The man drove him out of the home and would not let him stay there when he produced the Bible. Mr. Dixon went away and two miles from that home he found a neighbor and to that neighbor he gave the Bible with the request that the neighbor give the Bible to the man who had driven him away. Fourteen years later this man saw the light from reading that Bible and was converted. Mr. Dixon was present to witness his baptism.

I would like for you to know three sisters in El Salvador. They have no families, no husbands, but they have some coffee producing land. They don't use the money for themselves but they use it to help support the church and charity. I went into a home of some very poor people where a charter member of the church and his sister live together in very humble circumstances. Dirt made

the floor of the house, the furnishings were exceedingly meager. The only money they have comes from these sisters. I went to the church—a beautiful new building—and was told that the sisters had given a great deal of money to help build this church and they were giving money now to buy furnishings for the church.

In Santa Ana I went to the same church for prayer meeting and a woman stood up to speak. They told me she has a daughter who teaches school; she has another daughter who is a nurse;

she has a son who is studying medicine, and that she provides a home for five students of the school at her expense so that they can attend the Baptist church in Santa Ana.

The test of religion wherever one goes is the status of women. I found the status of women changing in El Salvador when they came within the influence of our Baptist missions. I felt that here we were carrying on a work which meant much to everyone but it meant much to the women even as it did in the days of Jesus.

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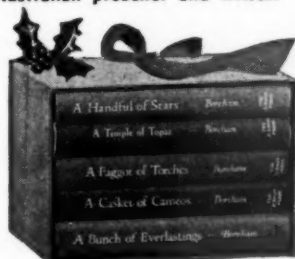
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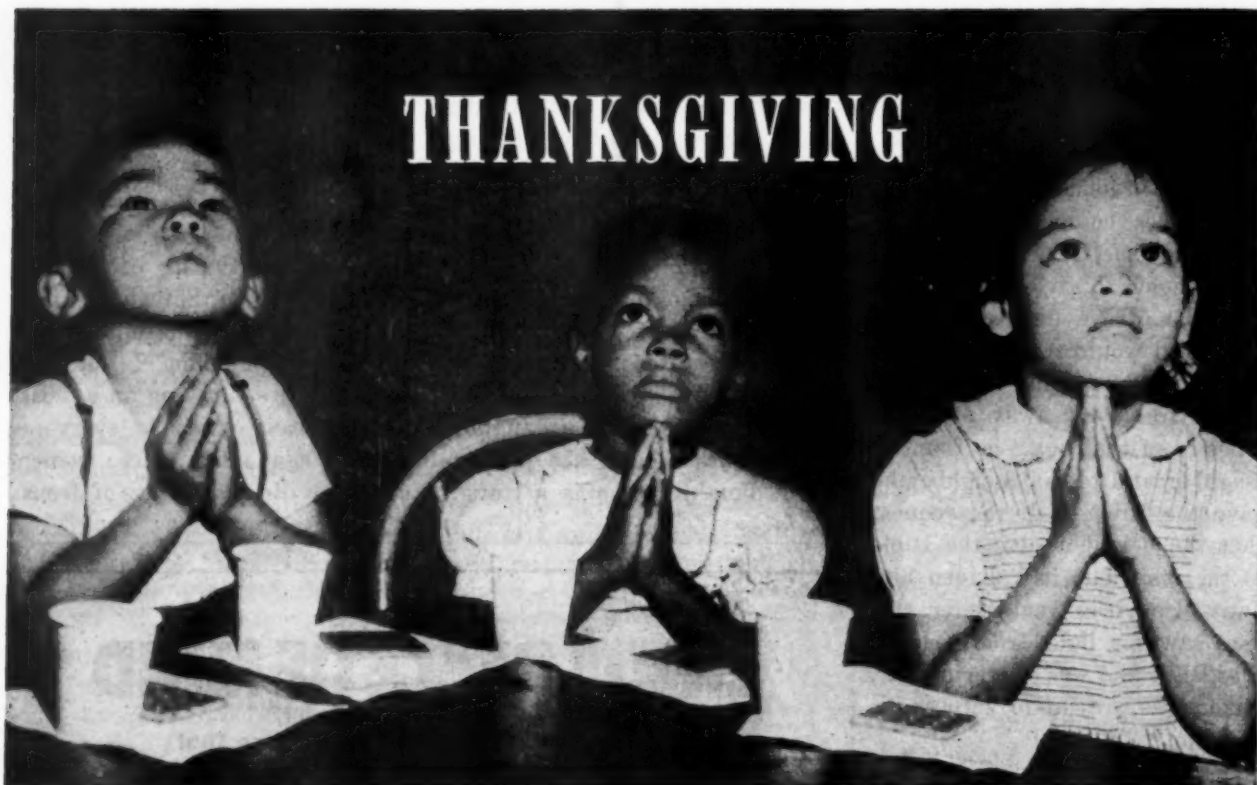
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(Continued from page 575)
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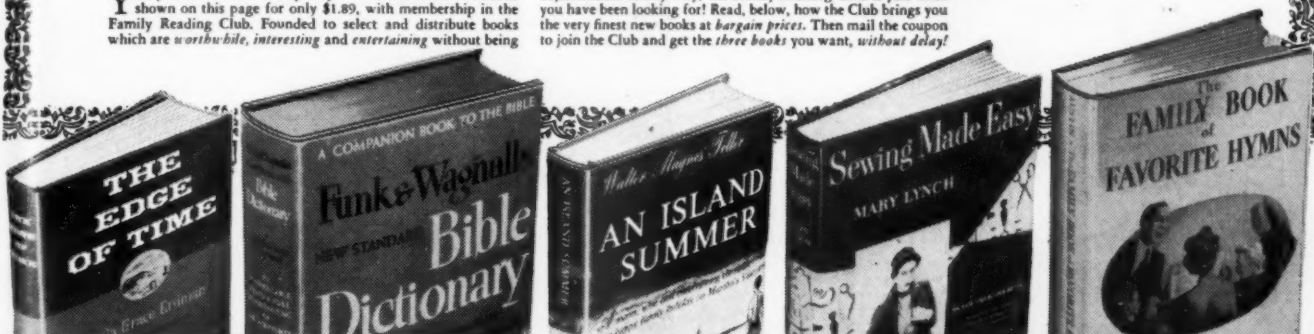


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